

A History
of
The Scioto, Southeast Ohio Conferences
and
The Ohio Southeast Conference
of
The Evangelical United Brethren Church

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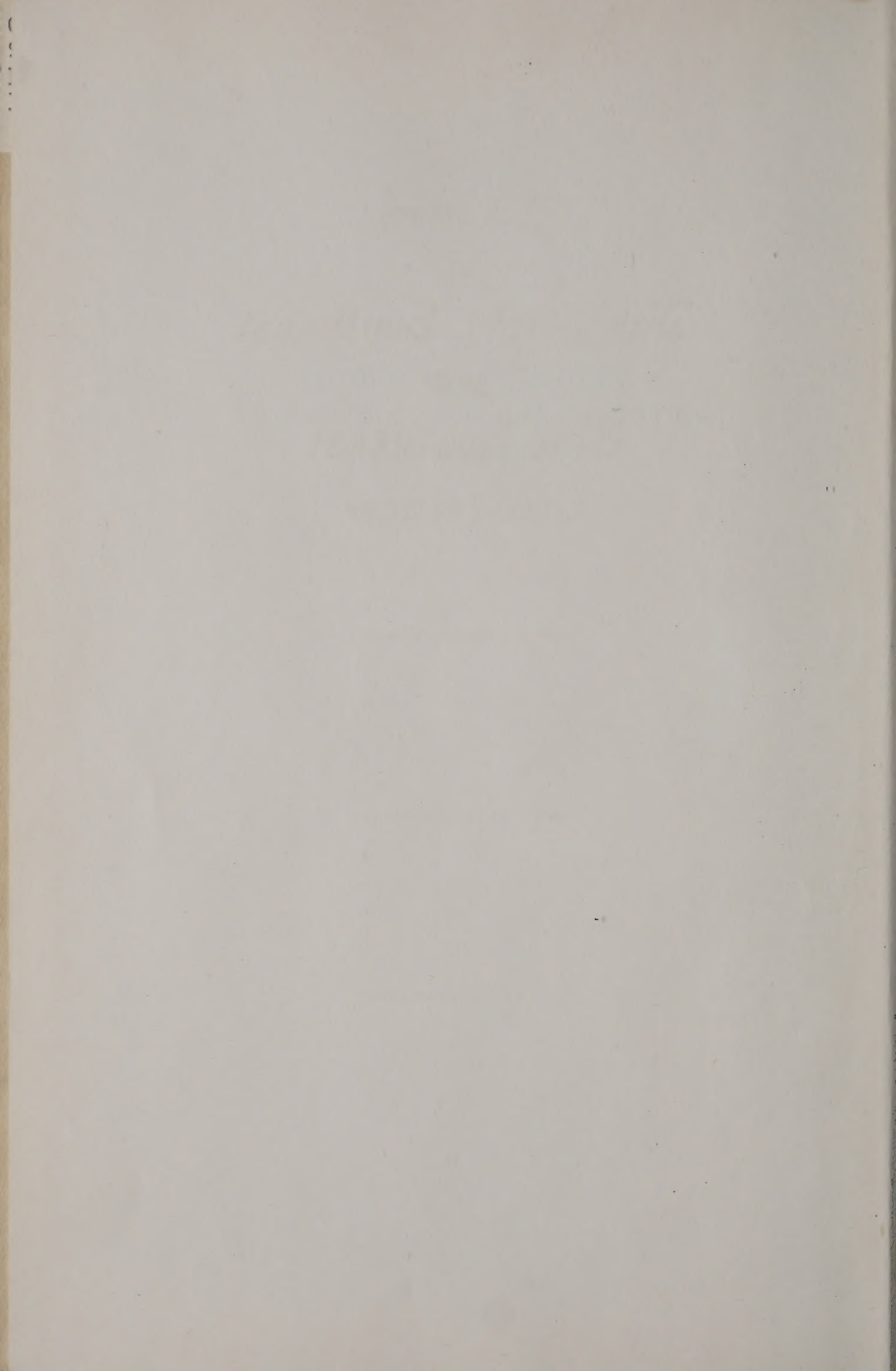
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*A HISTORY OF THE SCIOTO,
SOUTHEAST AND OHIO SOUTHEAST
CONFERENCES*



A History ✓
of
The Scioto, Southeast
and
Ohio Southeast
Conferences

Prepared under the auspices of
the Historical Society Auxiliary
of the Ohio Southeast Conference

Research and Composition
by
DELBERT R. KRUMM AND C. A. WALTER

Written by
DELBERT R. KRUMM

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EVANGELICAL UNITED BRETHREN CHURCH

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PREFACE

As one attempts to compile material and write a history of the movement of The Evangelical United Brethren Church in Southeast Ohio, he is confronted with many problems. There are a great number of areas in which to write and one could spend unending hours developing any one of these areas.

As the writer of this history, we felt that it was our purpose in some degree to write in a general sense rather than in a specific or detailed manner. We have taken the liberty to dwell more heavily upon the origin of the United Brethren movement in Southeast Ohio, especially in Fairfield, Pickaway and Ross Counties, and to give a perspective to the development of the Scioto Conference, which now geographically covers all of the present Ohio Southeast Conference. A lighter emphasis was placed on the later history of the conference, but enough is maintained to give the reader a bird's-eye view of the progression of these conferences to the present time.

We readily acknowledge that this history is only a meager start toward a more complete and fuller picture of the history of these conferences. We trust that this shall awaken within each minister and layman, a greater desire to explore more extensively, the historical aspect as it relates to their church and area, and in turn share it with the historical society of the conference.

D.R.K.

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CHAPTER I

THE FRONTIER CONDITIONS OF 1800

The status of Ohio relative to the Union. — In 1787 Virginia had ceded to the newly formed United States of America all that rich territory which she had claimed and which was known as the Northwest Territory. It comprised the present states of Ohio, Indiana, Michigan, Illinois, and Wisconsin. Mad Anthony Wayne had almost subdued the Indians, and trading posts were dotted over the territory. At this time Wheeling and Marietta were established points and settlers were finding homes all along the Ohio River. Reports spread quickly to the areas from which the first settlers came of the rich and wonderful country to be found in the West, especially in the Ohio region.

In April 1802, Congress passed an act giving the people of Ohio the right to form a constitution. The convention assembled and completed its work in November. Thus Ohio became a state. On February 19, 1803, Ohio was declared a state by Congress. Dr. Edward Tiffin was elected the first governor of Ohio in 1803. Chillicothe was made the territorial capital in 1800. This position she held until 1810, when the capital was removed to Zanesville. Again Chillicothe became the capital from 1812 to 1816 when the capital was moved to Columbus where it has remained.

Life in the valley and on the plain. — Among the innumerable hardships, dangers, and privations by which the pioneers were beset, not the least were the difficulties of transportation. The feet of man and beast provided the only motive power at their disposal. They were compelled to plod slowly over roads that scarcely qualified for the name. The trails often were discernible only by gashes chopped on the trunks of trees. These roads in

many places were only Indian trails which in turn had followed those worn down by herds of buffalo.

Streams had to be forded or swum, for as yet there were no bridges. Mountains were often so steep that ropes and chains had to be brought into use in hauling the heavy wagons up, or easing them down the slopes. The people walked much of the way, especially up the hills, mothers carrying their babies, children trudging along behind the wagons as they slid, climbed and stumbled as the treacherous road wound up or down.¹ Such were the rigors and ordeals which the early pioneers experienced. The call of the West and the warm invitation from "the land of opportunity" filled the breast of a host of those people living in the Virginia-Maryland-Pennsylvania areas. They answered that call and moved out to find new opportunities and securities. Not the least among these early pioneers were the German-speaking people. Once the mountains had been crossed, these migrating people faced the problem of traveling by boat down the Ohio River, or continuing overland to their desired destination. The earliest known road of distinction is that of Zane's Trace. This started in Wheeling and went to Zanesville, following the approximate route used by Washington and Braddock in their exploration of the Northwest. Drury in relating the route traveled by Newcomer and Christian Krum on their first trip to Ohio states:

They crossed the Ohio River above Wheeling, passed through Zanesville, and July 10th (1810) came to the homes of Abraham Hiestand and George Benedum (Benadum), United Brethren ministers, living in Fairfield County, the former from Virginia and the latter from Eastern Pennsylvania . . . In their incursion into Ohio, they had the advantage of the road known as Zane's Trace, the first wagon road opened in Ohio. It was located in 1796 under the direction of the general government. Before the government would accept it, Zane was required to drive a wagon over its entire length. It started at Wheeling, and passed through Zanesville, Lancaster and Chillicothe and terminated at Maysville, Kentucky. Many immigrants followed this road instead of going by boat down the Ohio River.²

1. I. T. Frary, *Ohio in Homespun and Calico* (Richmond, Virginia: Garrett and Massie-Incorporated, 1942), pp. 5-6.
2. A. W. Drury, *History of the Church of the United Brethren in Christ* (Dayton, Ohio: The Otterbein Press, 1924), p. 297.

Zane's Trace was basically the road over which United Brethrenism came into Ohio. This road leads directly through the heart of what was the early United Brethren movement in Southeastern Ohio. Following this route yet today from Zanesville to Chillicothe, one finds the historic churches of the former Miami (Eastern section) and later Scioto Conference, all along the way in the valleys and on the plain. In certain sections of Southeast Ohio, Zane's Trace (now called Zane's Trail) is clearly marked as such. One of those sections which is marked by the State Highway Department of Ohio, is that area lying directly south of the Morris Church on the Pickaway Circuit in Pickaway County. It is approximately eight miles from Circleville, Ohio. In other parts of the state Zane's Trace has been superseded by U. S. Route 40 and U. S. Route 22.

As the pioneers migrated westward, those having had some affiliation with the United Brethren movement in the East, either directly or indirectly, settled for the most part more heavily in Fairfield, Pickaway and Ross Counties. However, at a later time, history shows a very strong movement in Perry and especially Hocking Counties. What a welcome haven of refuge this part of the country must have been to these weary-worn pilgrims seeking security and opportunity.

The wealth of the land. — Fairfield County was formed December 9, 1800 by proclamation of Governor St. Clair and so named from the beauty of its fair fields. It contains every variety of soil from the fertile to the most sterile. In the north and west it is generally level and the soil fertile. The southern part is hilly and broken, the soil thin and in many places composed of sand and gravel. The effects of the glacial movement are much in evidence in this area. A great and permanent wealth to the county is its sandstone quarries. The present city of Lancaster stands at the base of the hill (Mt. Pleasant) where in 1790 there was a village composed of one-hundred wigwams and five-hundred souls. It was then called TARHE, or in English, "Crane-town" and derived its name from that of the principal chief of the tribe. In 1800 Ebenezer

Zane laid out a town and by way of compliance to a number of migrants from Lancaster County, Pennsylvania, called it New Lancaster. It retained that name until 1805, when by an act of Legislature the word "New" was dropped.¹

Ross County became equally as important to the migrants as Fairfield or Pickaway. It was formed on August 20, 1798 by a proclamation of Governor St. Clair, and was the sixth county formed in the Northwest Territory. Much of the Ross County area is hilly. The land is generally good and along the streams it is extremely fertile. The bottoms of the Scioto River and Paint Creek became famous for their abundant crops of corn. Much water power is furnished by the various streams. The chief crops were corn, wheat and oats. It also became famed for its fine breeds of cattle and swine.² Chillicothe, the first town in Ross County and later the capital of the state for a brief time, was laid out in August, 1796 by Colonel Nathaniel Massie. It was located in a dense forest. He gave lots free of charge to the first settlers and by the last of Autumn, about twenty cabins had been erected.³

Pickaway County was formed January 12, 1810 partially from Ross, Fairfield and Franklin Counties. The name is a misspelling of Piqua, the name of a tribe of the Shawnees. The name was derived from the plains in the county. The surface is level and the soil generally very fertile and productive in grain. In many places the eye will take in at a single glance five hundred acres of corn at one view. The Pickaway Plains are said to contain the richest body of land in Ohio. When the pioneers first came, these plains were destitute of trees. It is said that the soil for many years would yield one hundred bushels of corn or fifty bushels of wheat to the acre. The early settlers in the vicinity procured all their fodder, a coarse natural grass, from the plains. This grass grew several feet above a man's head.⁴ When Christian Newcomer made his first trip into the Pickaway Plains, he made the

1. Henry Howe, *Ohio*, (Cincinnati: C. J. Kreihbiel and Company, 1903), I, 587-588.

2. *Ibid.*, II, 491.

3. *Ibid.*, II, 492.

4. *Ibid.*, p. 403.

following notation in his journal: "We lodged with Henry Musselman on the Scioto. The people are generally engaged in gathering an abundant harvest. I said to my fellow traveler, 'Oh, what a country this will be in half a century hence.'"¹ On July 20, 1810 he wrote: "We rode though the Pickaway Plains; many thousands of acres covered with grass."² Into this western country came new migrants. The natural resources, the fertile soil, availability of water, and land that would meet the need of the frontiersman caused them to stop and decide that they had traveled far enough. It was the "promised land," flowing not with milk and honey, but an opportunity for hard work and an honest living.

The nationality and religious affiliation of the early settlers. — For the most part these people were basically German or Pennsylvania Dutch. Drury states:

From the early settled parts of Pennsylvania, the Germans spread to the western part of that state, and then, along with other elements of the population, formed a considerable portion of the tide of immigrants pouring into Ohio, Kentucky, and Indiana, spoken of as the "Western Country." When the German Evangelists went into any of these parts, they found Pennsylvania families and often relatives and acquaintances, and almost invariably open doors.³

Many of these migrants were indisputably United Brethren. When Christian Newcomer and his traveling companion, Christian Krum (Crum) came to Ohio in July 1810 they had no difficulty in locating former United Brethren people. Newcomer recorded in his journal, "July 10th — We rode to Samuel Hiestand's, one of our preachers, and stayed for the night. 11th — We came through Lancaster, where I found several acquaintances; rode to Br. Benedum's who is also a preacher."⁴

It is also true that a great number were Methodists, for Newcomer records many times his associations with them and they often had him preach in their meetings. On August 10, 1810 Newcomer and Christian Krum both

1. Samuel S. Hough (ed.), *Christian Newcomer, His Life, Journal and Achievements* (Dayton: Board of Administration, Church of the United Brethren in Christ, 1941), p. 129.

2. *Ibid.*

3. Drury, *History of . . . U. B.*, p. 253.

4. Hough (ed.), *Christian Newcomer*, p. 129.

spoke at a Methodist camp meeting. How pleasant it was for "brethren to dwell together in unity!" There can be no doubt that the early settlers of Fairfield, Pickaway and Ross Counties included a great number of United Brethren people who came as early as 1800 and some before then as will be indicated later. The great congregations of people who came to hear Newcomer preach can only mean one thing — United Brethrenism had found a home in the lovely valleys and the fruitful plains of these counties.

CHAPTER II

THE EARLY LEADERS OF THE UNITED BRETHREN MOVEMENT

Michael Creider. — It was indicated earlier that there were United Brethren people in Ohio prior to 1800. One of these families was the Michael Creider (Crider - Krider - Kreider) family. Michael Creider had come to Ross County as early as 1795 to see the possibilities, and being convinced of a real future, he returned to Bedford, Pennsylvania, disposed of some of his holdings, left the plantation, mills and boats with his son Israel in charge, and moved his large family to Hopetown, just north of Chillicothe, Ohio, in the year 1796.¹

The history of Ross and Highland Counties shows Michael Creider as one of the first settlers in Ross County. That he was a United Brethren preacher there can be little question. The history of Ross County affirms that he was a lay preacher, and in the first annual conference session of Miami Conference (which included all of the state of Ohio) held on August 13, 1810 in Michael Creider's home, Bishop Newcomer records Michael Creider as a full minister or elder.² The Creider home became a stopping place for Newcomer whenever he visited the Ross County area.

George Benedum. — George Benedum stands high among the early leaders in the spread of the United Brethren Church in Fairfield County. Drury speaks highly of the work which Benedum accomplished. "George Benedum, forty-three years in the ministry, preaching first in Pennsylvania and afterward in Ohio, began to preach in 1794."³

It was the coming of George Benedum who had been an active preacher in Pennsylvania that fully launched the

1. Frank E. Hess, *History of Balser Hess 1747 - 1806 and Descendants* (Nappanee, Indiana: E. V. Publishing House, 1950), p. 35.
2. Hough (ed.), *Christian Newcomer*, p. 131.
3. Drury, *History of . . . U. B.*, p. 162.

work of the Church in Fairfield and surrounding counties. He became a preacher in 1794. He was present at the sessions of the Old conference in 1803 and 1805. He was living in Pennsylvania in January 1806. He obtained a title to land in Fairfield County July 10, 1806 and from this time seems to have resided and also to have preached in this county, though his residing in Pennsylvania was not entirely given up. Newcomer speaks of preaching in his house in Pennsylvania in February 1808; and in May 1809, he was present at the Old conference for the last time. Whatever may be the explanation, something of residence and work in Ohio seems sure from about 1806.¹

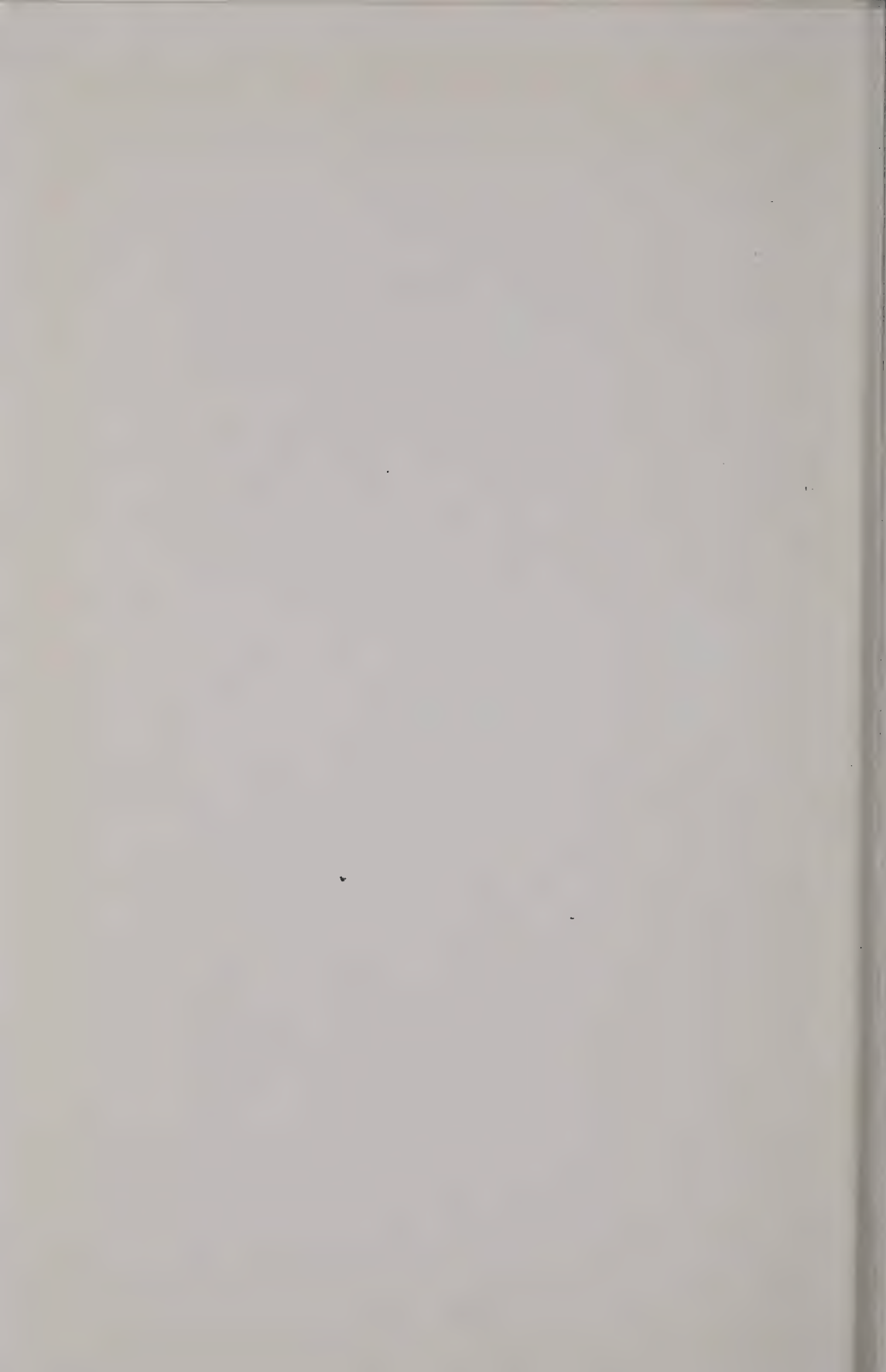
George Benedum was also present in the First Annual Conference meeting of Miami Conference held in Michael Creider's home in Ross County. At the Second Annual Session of Miami Conference (Eastern Sectional Meeting) held at Mr. Herman's in Fairfield County on August 24, 1812, Benedum was elected Presiding Elder of the Eastern District. This reveals his leadership ability and the confidence and trust placed in him by his fellow ministers. It is certain that he was one of the first United Brethren evangelists in Ohio. Among those who were won to Christ during the early years of his labor in the Fairfield County area are the names of several ministers who later were prominent in their service for God: Dewalt Mechlin, Lewis Cramer, John Smaltz and Samuel Hiestand, who later became a bishop. Lawrence includes in his history a sketch of George Benedum's life, written by Bishop Russell who was long Mr. Benedum's intimate friend. Some of it is included here to give a close-up view of this dynamic personality for God and church:

Mr. Benedum possessed first rate natural endowments. His apprehension was quick, judgment accurate, imagination fertile; and though no one had a nicer discrimination of the excellencies or defects of a performance, yet his diffidence, and the tenderness of his heart generally repressed the utterance of a criticism. He knew no luxury so great as reading the Bible. As often as I have been at his house, I never saw him read any other book. He was a man of one book. When at meetings although other books might lie before him on the table, he would take out his Bible and pore over its sacred pages. He received the Bible as direct revelation. Other books might contain truth, but it comes second in hand. In other books the water may be roiled (riled); in the Bible it is always clear; or in the sacred volume, the clean grain, without chaff.

1. *Ibid.*, pp. 308-309.



Burial Marker of Rev. George Benedum — Liberty Cemetery, Baltimore, Ohio.



As a teacher of the young, Mr. Benedum was mild and genial as the rays of a spring sun, yet he did not lack firmness. As a helper to young preachers, none surpassed him. He heard their prayers and discourses with tenderness; his countenance beamed with pleasure when he discovered indications of talent and of improvement; he was slow to reprove, ready to encourage, and kept before their minds the importance of personal religion, and dependence on God. As a minister, Mr. Benedum was a scribe well instructed in the kingdom of God; and, like a householder, he brought forth out of his treasure things new and old. He had, as may be inferred from what has been said, a vast fund of Scriptural and experimental knowledge. Few furnished in their sermons so great a variety of important truths. The principles he taught were those he himself had learned from the word of God. . . .

He was a master of the German language, and was never at a loss for the proper word. I could not remain in his company without realizing something of the innocence and purity of the paradisaical state. I have heard many pray, but never one like father Benedum.

I was present when he formed the first regular class on Pleasant Run, in 1818. His invitation for members so captivated the people, that they pressed around him in crowds, giving him their hands, weeping and shouting. At a camp-meeting on Pleasant Run, I heard him preach a sermon before the sacrament on Isaiah liii: 12; and such was the profundity of thought, and such the power of the Holy Ghost in the sermon, that it seemed to me that heaven and earth were coming together!

He traveled and preached much, receiving but a trifling pecuniary consideration; and when death came, on the 27th of March, 1837, he met it with a smile. His exit was happy. The light of his life shone undimmed to the last. He died in his 72d year, after having preached forty-three years.¹

George Benedum was buried in Liberty Cemetery about two miles north of Baltimore-Basil in Fairfield County, Ohio. His wife Magdalene and a daughter by the same Christian name was also buried beside him. The cemetery is in fair repair, but the tombstones need to be raised and reset to keep them from sinking farther into the ground. Some of the verse written on George Benedum's stone is already partly obliterated. It is interesting to note that Lawrence states that Benedum died on March 27th while the stone records, "Died — March 29, 1837." This may be a printer's error or the error of the person making the monument.

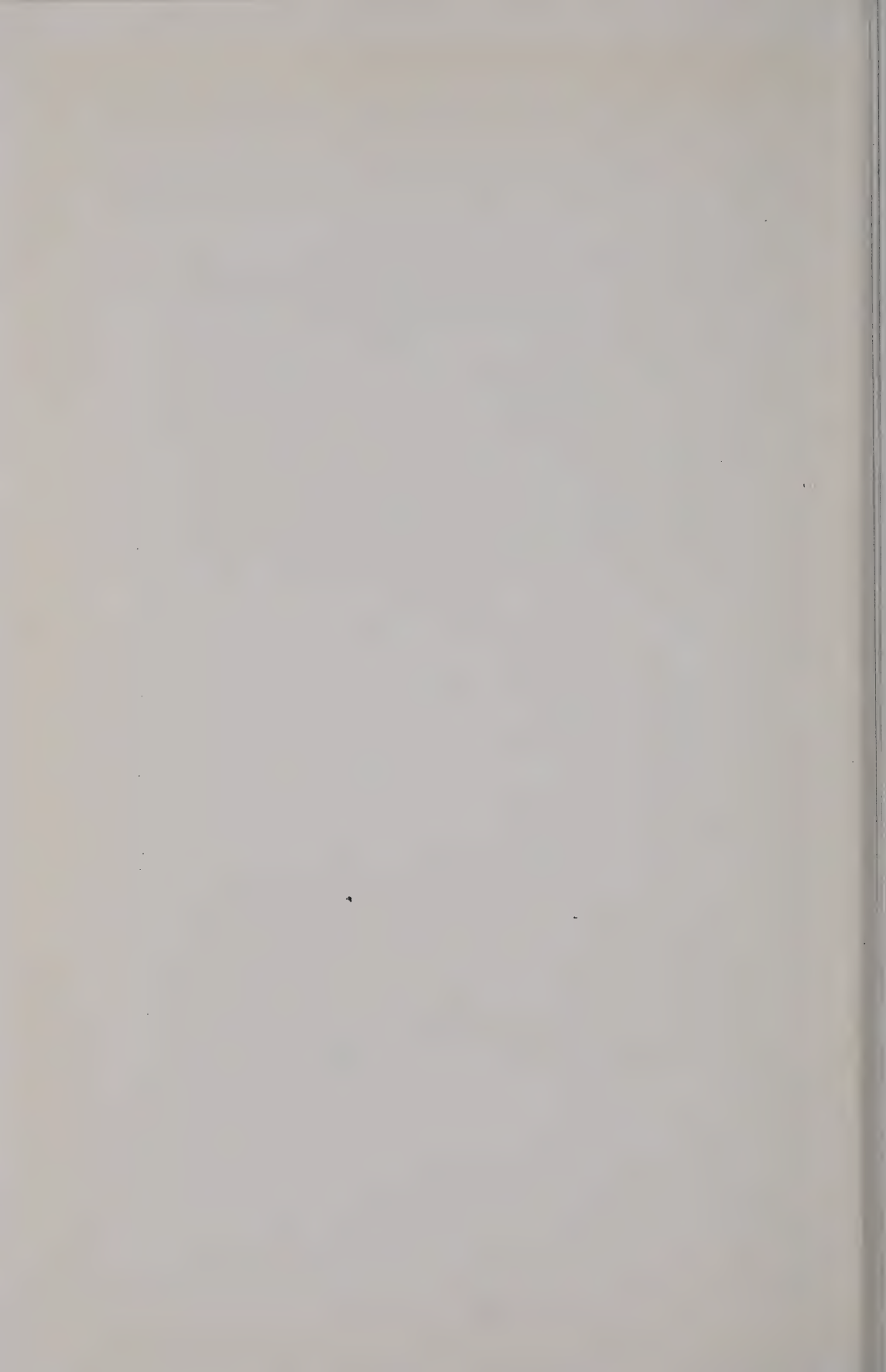
1. John Lawrence, *The History of the Church of the United Brethren in Christ* (Dayton: United Brethren Printing Establishment, 1861), II, 72-75.

Samuel Hiestand. — One of those remarkable souls making his impress upon southeastern Ohio for Christ and His kingdom was Samuel Hiestand. He was born in Page County, Virginia, March 3, 1781, the youngest of six sons. His parents belonged to the Moravian Church. His mother was a native of Germany, and a woman of more than ordinary intelligence and piety. Two of his brothers, Abraham and John, also were ministers in the United Brethren Church. Samuel had a religious experience while quite young, but lived an inconsistent life. He came to Fairfield County about 1804. In 1806 he was aroused from his backslidden state under the preaching of George Benedum. He became associated with Mr. Benedum as an evangelist and was nicknamed his "apprentice." Under Benedum's instruction and imbibing his spirit, Hiestand became a very efficient preacher of the gospel. He was licensed to exhort by the Miami Conference in 1819 and given a license to preach in 1820, at the age of thirty-nine. He was secretary of the Third General Conference which met in 1821. He was a member of the First Scioto Annual Conference which met in 1825 when it was separated from the rest of the Miami Conference, becoming the eastern section. It was in the General Conference of 1825 that the decision to discontinue the special ordination of bishops was made. In all of these actions Hiestand played a strong part. The conference minutes of Scioto Conference from 1825 to 1828 have been lost, but Hiestand's name is prominent in the minutes of 1829 indicating real progress in his ministry.

In the General Conference of 1833, held in Pickaway County, following the death of Bishop Newcomer on March 12, 1830, the members of that conference saw fit to elect Hiestand a bishop along with Henry Kumler and William Brown. Hiestand was now fifty-two years of age. At the conference in 1837 in Germantown, Ohio he was re-elected. He had delivered the opening sermon which was very touching, moving many to tears, and made so because he stood on the verge of the unknown future. It was in this historic conference that the constitution of the church was adopted. Soon after this Bishop Hiestand



Burial Marker of Bishop Abraham Hiestand — Bethel Cemetery, Baltimore, Ohio.



was holding a conference in Pennsylvania and preaching with tear-stained cheeks and great anxiety he warned the conference about giving the bishops too much power. He saw danger in this direction.

February 4, 1826 when The Benevolent Society of the United Brethren in Christ was granted a charter by the State Legislature of Ohio, among the incorporators is found the name of Samuel Hiestand. He died on October 9, 1838 at the age of fifty-six years, seven months and six days. Prior to his death he retained his wonted vigor and strength of mind. Conversing with his brother, Joseph, four days previous to his home-going, he said, "I feel the sweet drawings of heaven more powerfully than ever before." After losing his speech, it is said that the name "heaven" mentioned in his hearing would cause his face to be lit up with a smile.¹

Hiestand's burial place is located in Bethel Cemetery, three miles south of Baltimore, Ohio and located one-half mile east of the Baltimore-Lancaster Road. A cross road on the Baltimore-Lancaster Road is at the location of a former Evangelical camp ground, and traveling due east on this cross road one comes to the cemetery where Bishop Hiestand is buried.

Christian Newcomer.— Under this chapter, a brief statement should be made relative to Christian Newcomer. This Saint Paul of the United Brethren Church deserves much credit for his untiring devotion in the spread of the church in Ohio. From the time the Miami Conference was organized on August 13, 1810 until 1829, Newcomer came to the Ohio area as the presiding bishop each year with the exception of 1811. There appears to be no definite proof that he came this year. Referring to Ohio, Drury states in his history, "Yet Newcomer did not visit this field in 1811, and no conference was held."² However, a recently discovered translation by Bishop Samuel Hiestand of General and Annual Conference Minutes records that "1811, August 23rd, A conference of the United Brethren in Christ was held in Fairfield

1. H. A. Thompson, *Our Bishops* (Chicago: Elder Publishing Company, 1889), p. 224.

2. Drury, *History of . . . U. B.*, p. 315.

County. The following preachers were present: Christian Neukomer, President. . . ."¹

In 1818, from records available, no meeting was held in the eastern section of the Miami Conference (later Scioto) but a meeting was held in the western section at Henry Joseph Fry's in Warren County on June 16, 1818. No preachers from the eastern section were recorded as present.²

Under Newcomer's leadership and influence, much of the progress in the Scioto Conference was set into action and realized. Too much praise cannot be set to his credit for the consecrated service rendered to the Ohio area, and the development of the United Brethren movement in its westward progression.

John Coons. — Another of the outstanding leaders was John Coons. He was of German extraction and was born in Martinsburg, Virginia on October 27, 1797. When he was about ten years of age he moved with his family to Ross County, Ohio. He was converted under the preaching of Jacob Antrim in 1821. Almost instantly he began to preach. In 1822 he was given a license to preach and in 1823 accepted his first appointment to Washington Circuit. In 1824 he was ordained a deacon and an elder in 1826. When the conference divided in 1825, he elected to remain in the Scioto Conference. He represented the Scioto Conference four times at the General Conferences of 1829, 1833, 1837 and 1841.

At the General Conference of 1841, he along with Henry Kumler, Jr. was elected to the bishopric, to serve also with Henry Kumler, Sr. and Jacob Erb who were re-elected. Drury records of Coons:

In his term as bishop from 1841 to 1845, in his work and leadership, he measured up well to the expectations and needs of the church. . . . He was a preacher of good ability, but was distinguished especially for his good judgment and responsible character.³

In 1846 he joined the Miami Conference and repre-

1. "Samuel Hiestand's Translation of Early General (and Annual) Conference Minutes." (Manuscript)
2. Hough (ed.), *Christian Newcomer*, p. 202.
3. Drury, *History of . . . U. B.*, p. 417.

sented the conference at the General Conference of 1853. The fact that he won the confidence of his associates and held such a high place of leadership is amazing. He did not possess a common school education and could not read a verse in the Bible until after his conversion. The large circuits assigned to him left little time for academic pursuit. Koontz and Roush make this compliment to Coons:

Bishop Coons, however, brought a character and quality to his office which produced a wholesome influence upon the church.¹

John Coons died at his home in Dayton on August 7, 1869. According to his desires, his remains are buried in the cemetery at Germantown, Ohio.

Dewalt Mechlin. — Among pioneer names in the history of the United Brethren Church in Ohio was that of Mechlin. Both Dewalt and Jacob Mechlin played a great part in the United Brethren movement. The first contact we have with them is when Newcomer stops at Dewalt Mechlin's home in Fairfield County for a meeting. Newcomer's Journal reads: "Sunday 11th (September, 1814). We had a two days meeting at Dewalt Mechlin's; a great number of people assembled."² Following his journal carefully, one finds that Newcomer almost invariably stops and lodges or holds a meeting in either the home of Dewalt Mechlin or Jacob Mechlin. It is presumed that these two are brothers.

The home of Dewalt Mechlin was considered an adequate place and suitable situation for the first General Conference to be held in Ohio and the second in the history of the church. Hough in the editing of Newcomer's Journal has it thus: "THE SECOND QUADRENNIAL CONFERENCE CONVENES AT DEWALT MECHLIN'S, FAIRFIELD, COUNTY, OHIO, MAY 15, 1821. May 15. This day the members of our General Conference assembled at Dewalt Mechlin's."³

1. Paul Rodes Koontz and Walter Edwin Roush, *The Bishops—Church of the United Brethren in Christ* (Dayton, Ohio: The Otterbein Press, 1950), I, p. 266.
2. Hough (ed.), *Christian Newcomer*, p. 170.
3. *Ibid.*, p. 223.

Prior to this, Newcomer, in a Sacramental meeting at John Shisler's, ordained Dewalt Mechlin, John Smatz and Jacob Antrum to office of Elders of the society.¹ There seems to be no evidence that Dewalt Mechlin was an itinerant preacher. He was not a great preacher, but most assuredly, a remarkably zealous man. For a great number of years his home became the rallying point for the church.

From William Hanby's *History of the United Brethren in Christ*, we catch a glimpse into the soul of this great leader. Mr. Hanby knew Dewalt Mechlin personally.

He stood as a faithful minister of the church for many years. His peculiar gift was exhortation — scarcely ever did he take a text. We have often heard him say that if he had any gift it was in exhortation. It is due to the memory of this good man to say that he was, under God, a great blessing to the church — having labored and traveled much, without any pecuniary reward whatever.

Father Mechlin departed this life July 30th, 1838, at the going down of the sun. He had been assisting his children, through the course of the day, in making hay. He ate breakfast, dinner, and supper, in usual health. After supper he went to his meadow, and while in the act of raking he fell as the mown grass before the scythe, and immediately expired.²

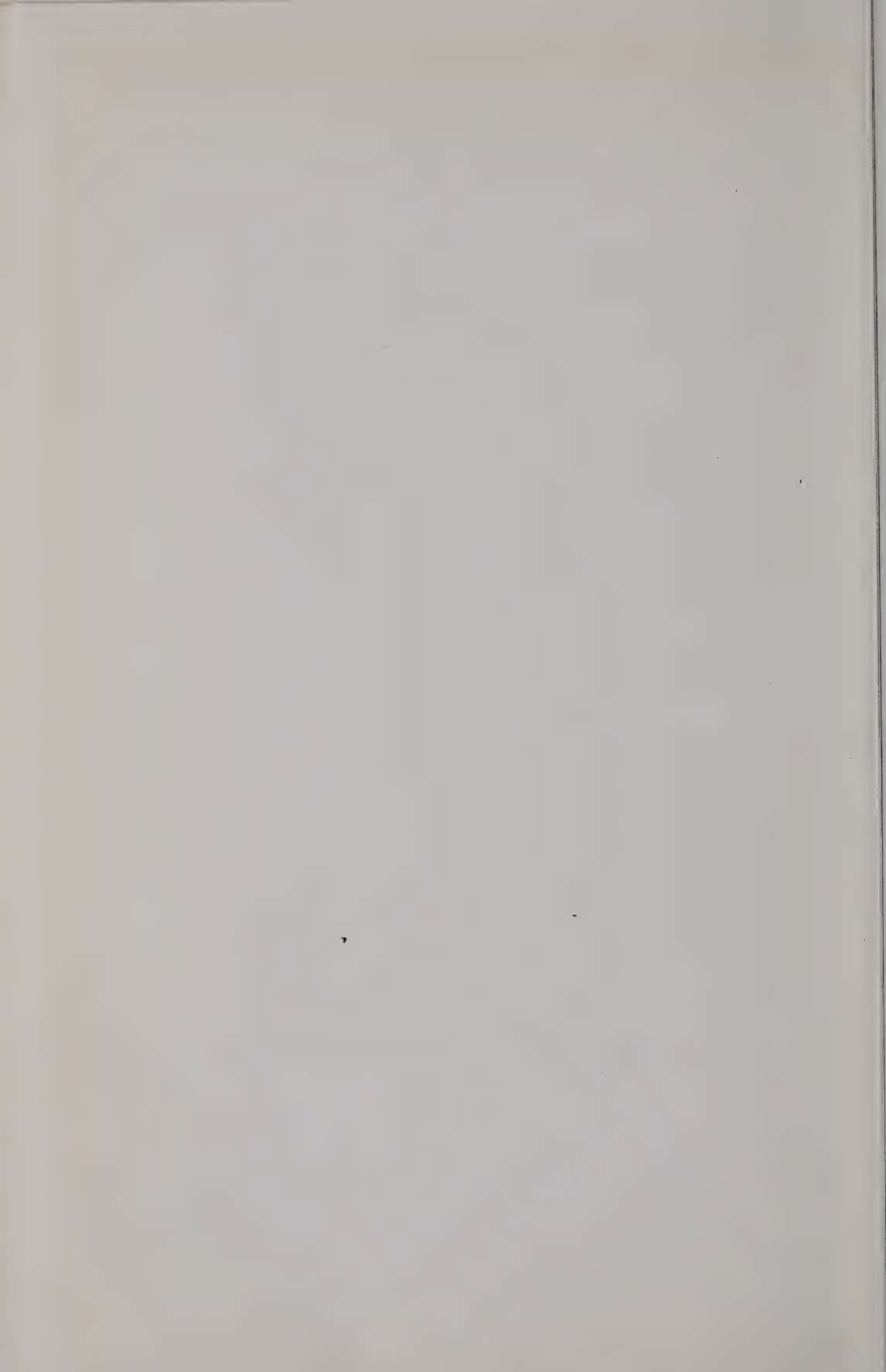
The location of Dewalt Mechlin's home was found by the Conference Historian and Secretary, Rev. C. A. Walter and Rev. Delbert R. Krumm in May, 1956 while on an historical itinerary through the conference. It is located on the Carl George Farm on Pleasant Run in Pleasant Township in Fairfield County, Ohio. One can stand at the Pleasant Hill Church, look across the valley and see part of the old homestead of Dewalt Mechlin. An outside oven used for baking bread, and peculiar only to the Pennsylvania Dutch people, can be seen here. The valley has a number of Pennsylvania Dutch homes that date back to the early 1800's. While searching through the old house (now used for a granary) the writer came across a pair of old saddle bags tossed into the recesses of the attic. These are now in the possession of Rev. C. A.

1. *Ibid.*, p. 217.

2. William Hanby, *History of the Church of the United Brethren in Christ* (Circleville: Conference Office of the United Brethren in Christ, 1851), p. 258.

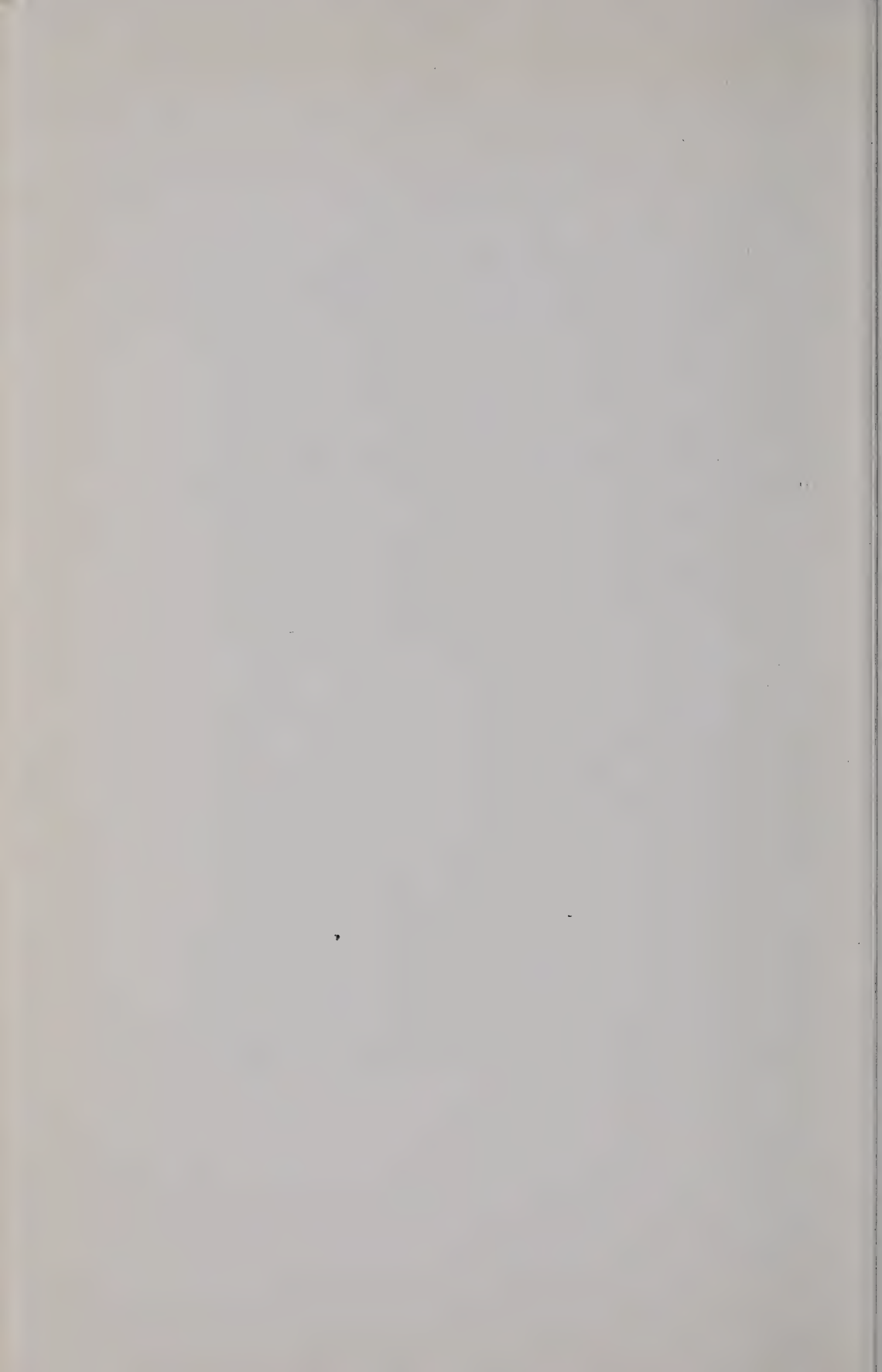


The Dewalt Mechlin Homestead — (Front View) near Pleasant Hill EUB Church — Favorite stopping place of Bishop Newcomer. General Conference held here in 1821 and in 1829.



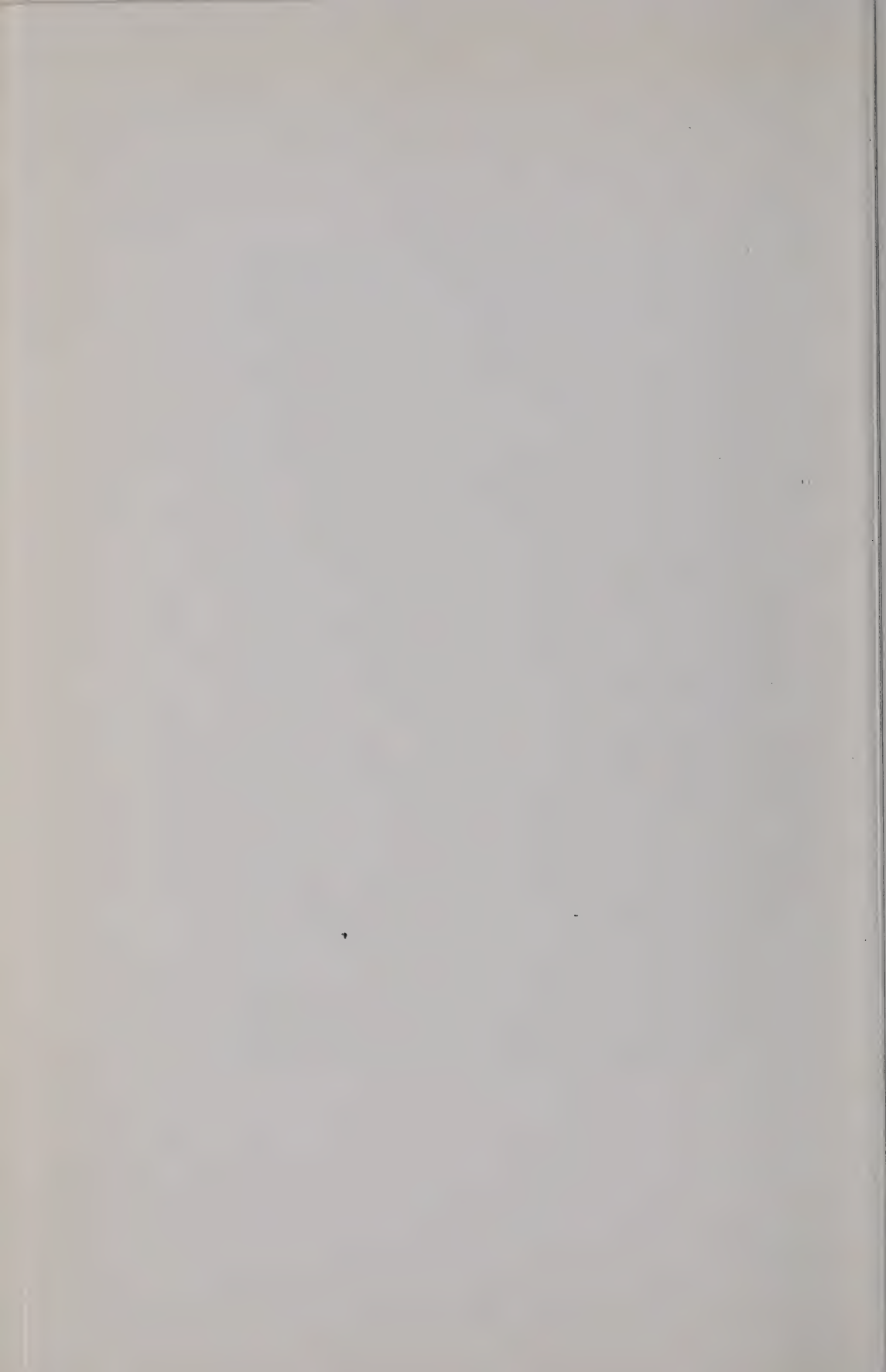


**The Dewalt Mechlin Homestead — Near Pleasant Hill EUB Church.
Bishop Newcomer often stayed in this home.**



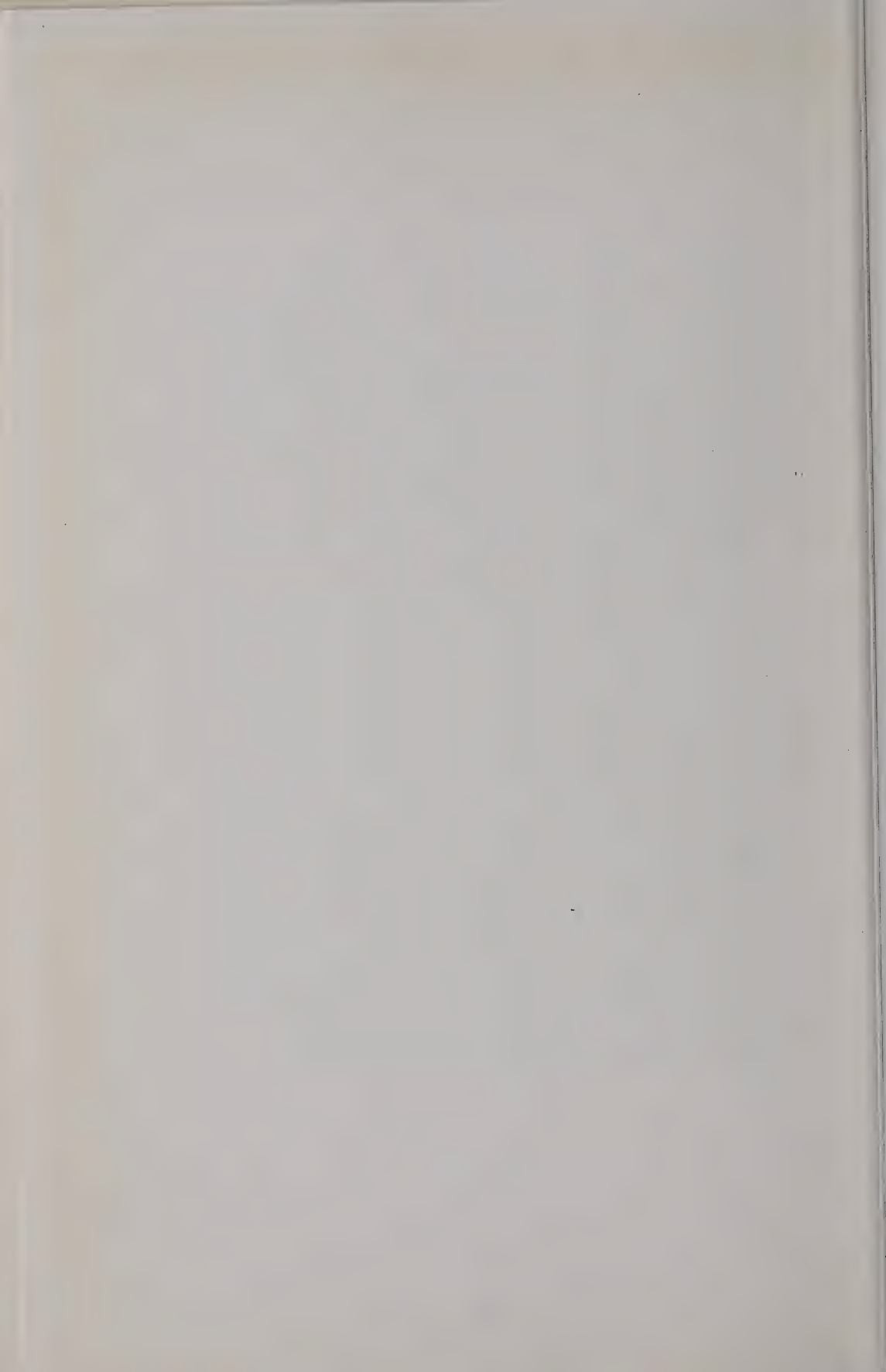


Pleasant Hill EUB Church — Fairfield County — Cemetery nearby contains graves of Dewalt, Peter, and Jacob Mechlin, early ministers of the United Brethren Church.



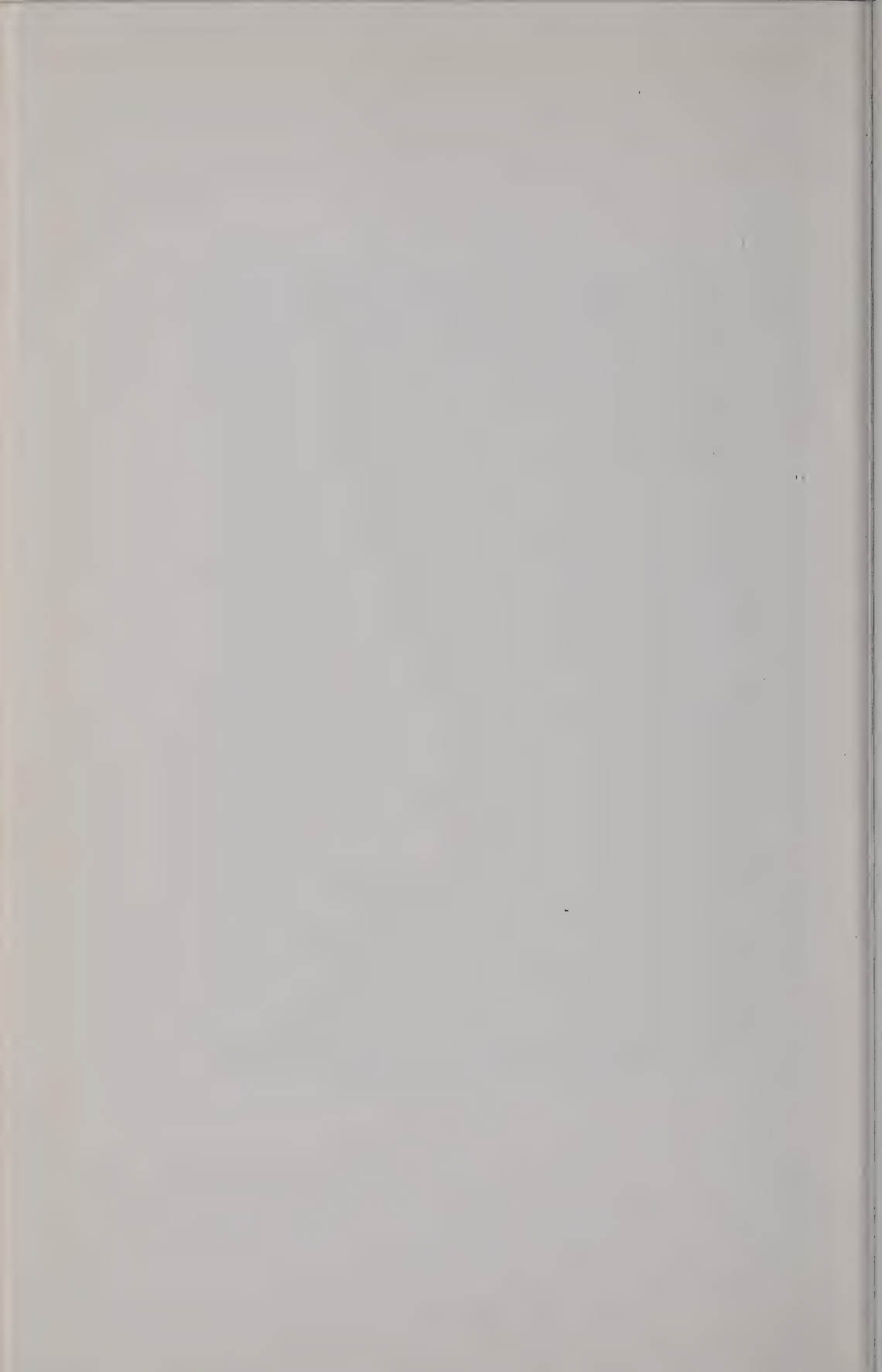


Out-of-doors Baking Oven at Dewalt Mechlin Homestead. These were peculiar to Pennsylvania Dutch people and date to early 1800's.



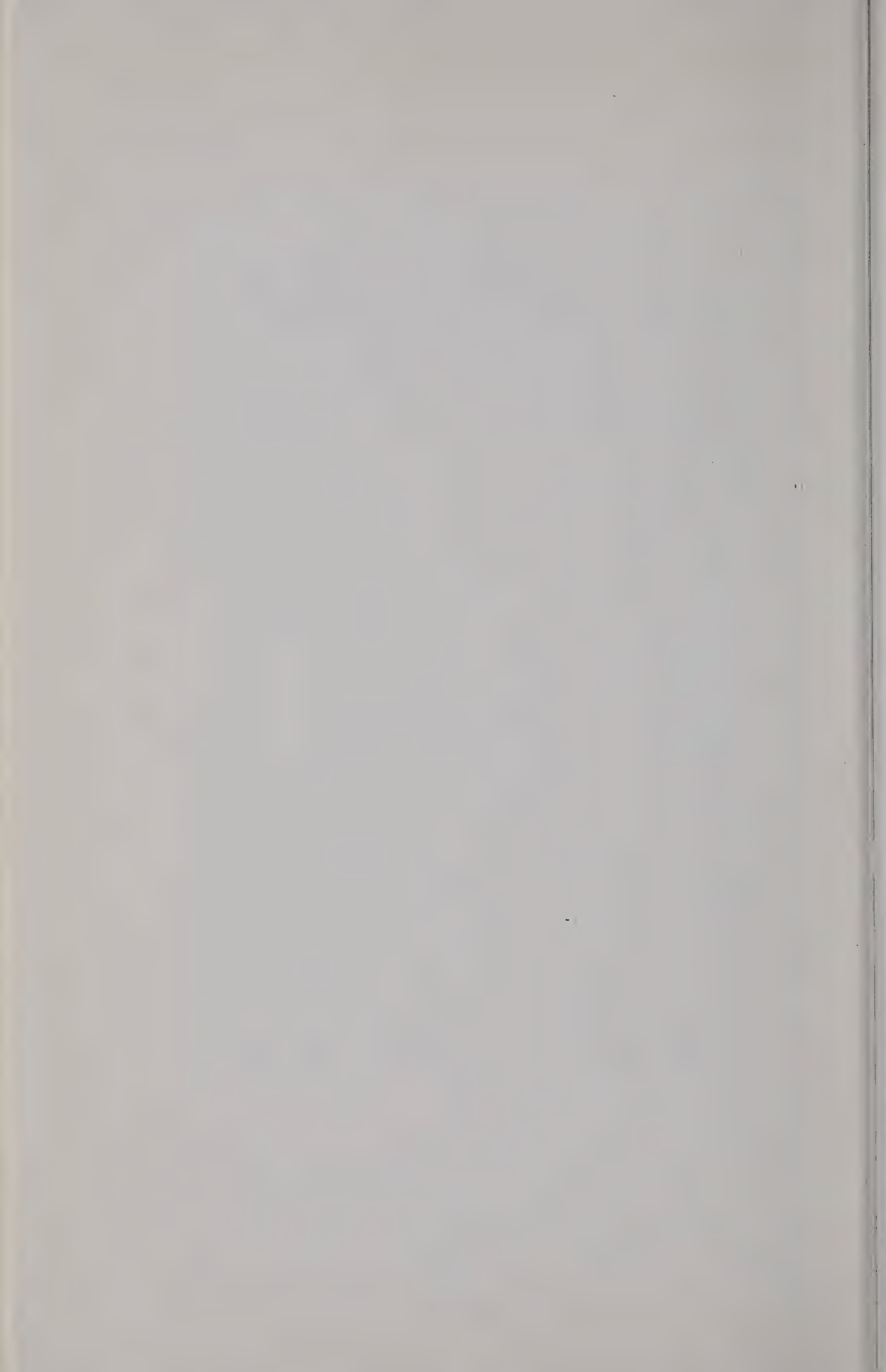


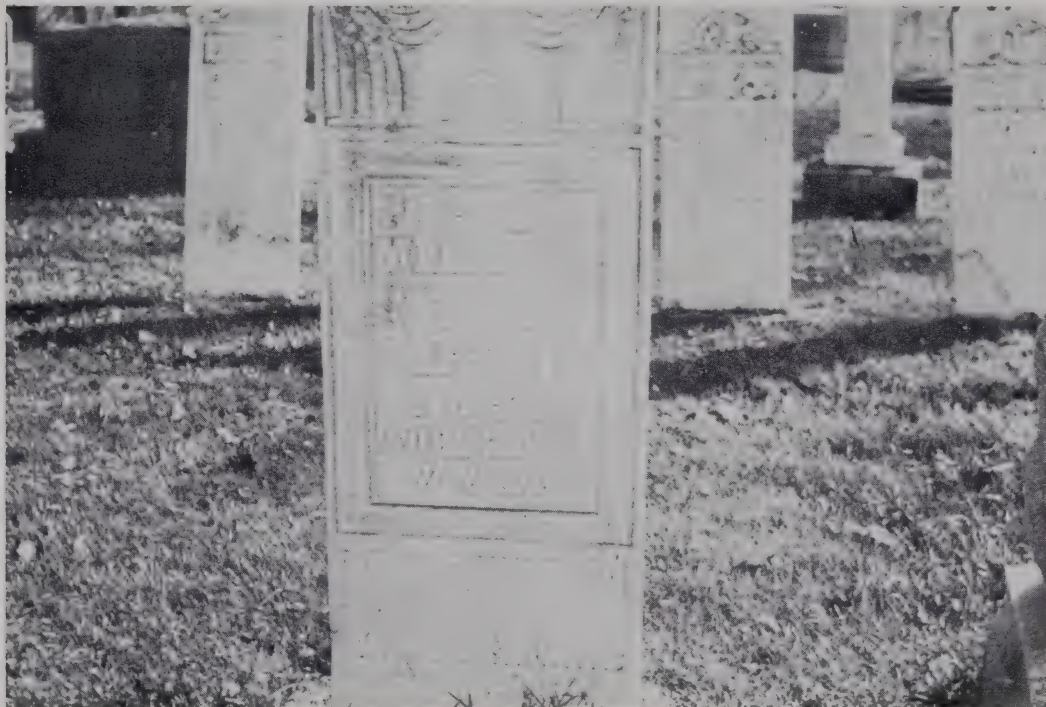
Old Stone Spring at Dewalt Mechlin Homestead — Still intact and in good repair —
Early preachers, including Bishop Newcomer, quenched their thirst here.



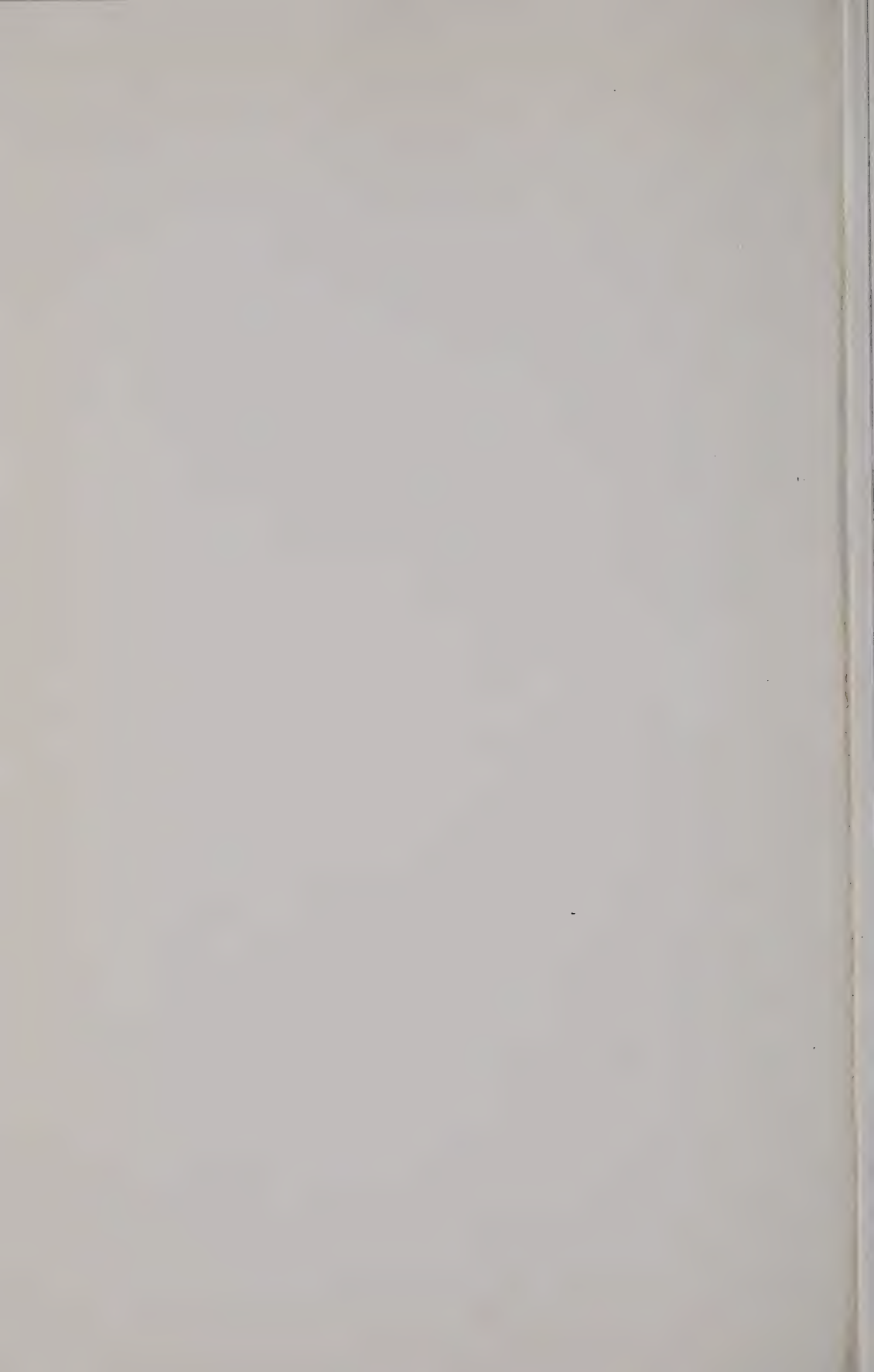


Burial Marker of Dewalt Mechlin (Machlin) -- Pleasant Hill Cemetery,
Fairfield County, Ohio.





**Burial Marker of Rev. Peter Mechlin in Pleasant Hill Cemetery.
Bishop Newcomer often stayed in his home.**



Walter. It is quite probable that these saddle bags were used by Rev. Dewalt Mechlin as he traveled about central Ohio preaching the Gospel. Bishop Newcomer's Diary records many instances of his having stopped in the Mechlin home. The burial place and tombstone of Dewalt Mechlin is in Pleasant Hill Cemetery and is in excellent repair.

William Hanby. — Perhaps one name that has received more prominence than any other has been that of Hanby. William Hanby was born in Washington County, Pennsylvania, April 8, 1808. At the age of sixteen he determined to learn a trade and chose saddling as a field for his life's work. He became an apprentice to a man named Good, whom he later called that "no good Good," and who treated Hanby miserably. He insisted that Hanby steal and lie in order to gain wealth. This was not for Hanby. He must leave — and did, by means of a bed-clothes rope with which he slid down from a second story window.

Hanby came to Ohio and ultimately found a pious United Brethren home at Rushville in Perry County. While living here and attending a meeting in a school-house in 1830, conducted by N. Havens, he went to the mourner's bench under an overwhelming sense of his need of God. Before he left, he found peace in believing.¹

Hanby received his license to preach in 1831 by John Russell and served his first charge in the Scioto Conference in 1833. He was placed on Wolf Creek Circuit, which was a distance of one hundred seventy miles, and he made this trip to all twenty-eight appointments every four weeks. In one year he won one hundred to Christ and the church. He received \$35.00 in money!

In 1834 Hanby was elected presiding elder, his district embracing all of the conference composed of ten circuits. In 1836 the conference was divided into two districts, and Hanby served one while John Coons served the other. Hanby was a delegate to the General Conference in 1837 and here he was elected agent and treasurer of the Print-

1. Lawrence, *History of . . . U. B.*, II. 251.

ing Establishment. Two years later, when William R. Rhinehart resigned as editor of the *Religious Telescope*, Hanby also assumed these duties. This was a tremendous task in light of his limited education. In due time he turned the heavy liabilities into more comfortable security through much hard and difficult labor. In 1841 the General Conference continued him as editor of the *Religious Telescope*. In 1845 he was elected bishop. In 1849 he was again elected editor of the *Religious Telescope*.

With the General Conference of 1853 Bishop Hanby retired from the general work of the church, but not from its interest. He returned to the ministry and served as the pastor at Westerville and traveled a circuit. Here he lent his ability to the business of Otterbein University.

Bishop Hanby is well known as the father of Ben Hanby, the noted writer of the song, "Darling Nellie Gray." There is a strong controversy as to where this song was written. Historians of Westerville, Ohio avow that the song was written in Westerville, Ohio while Ben Hanby was a student at Otterbein University, but historians at Rushville, Ohio maintain that Ben Hanby was teaching school in Rushville at the time of the writing. Joe Selby, the runaway slave, whose death inspired Ben Hanby to write this famous song, is buried in the cemetery approximately one-half mile south of Rushville. Miss Catherine Book of Rushville relates that her grandmother told her many times of the morning Ben Hanby came to the school and taught the song to his pupils. Historians of both towns need to get together with their facts and try to fully ascertain the actual setting of the writing.

A daughter of Bishop William Hanby, Amanda, married J. K. Billheimer, who has an honored place in the missionary history of the United Brethren Church.¹

Bishop Hanby died on May 17, 1880. His last words were, "I'm in the midst of glory." His burial place is in the Otterbein Cemetery, Westerville, Franklin County, Ohio.

David Edwards. — One of the most distinguished personalities ever to grace the bishopric was Dr. David Ed-

1. Koontz and Roush, *The Bishops*, II, 344-345.

wards. He brought much prestige and honor to what was in his day known as the Scioto Conference. David Edwards was born May 5, 1816 in Denibigshire, North Wales. His father was Edward Edwards and his mother's maiden name was Elizabeth Davis. On April 10, 1821 the family left their home and sailed from Liverpool on May 2nd. It took eight weeks to reach Baltimore, Maryland, where they lived for two years. They then migrated to Delaware, Ohio, in the early part of 1823. David's father died in 1825.

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The education of David Edwards was limited. He attended only twelve months of formal schooling and this was between the ages of nine and twelve. However, his education was not neglected in the home. Much care was given to instructing the children in reading, writing, morals and manners. At the age of seventeen, Edwards left his home with thirty-seven cents to begin work as a journeyman in his trade. He found employment in a factory at Rockmills, near Lancaster, in Fairfield County, Ohio.

May 28, 1834 was an eventful day for Edwards, for he was converted in a United Brethren protracted meeting held in the home of Jacob Bolenbaugh. May 23, 1835 he was licensed to preach. His quarterly conference license came from Pickaway Circuit. He assisted first Rev. M. Ambrose and later Rev. E. Van Demark on the Pickaway Circuit. In 1835 at the annual session of the Scioto Conference he was given membership.

Edwards was assigned, with John Eckart as a colleague, to Brush Creek Circuit, lying in Ross, Pike, Adams, Brown and Highland Counties, having twenty-eight appointments and three hundred sixty miles to travel. Edwards made good use of his time, for it was said of him that he always carried with him a *New Testament*, Kirkham's *Grammar*, and other books. He studied much on horseback and was reported to be poor company by some people.

In 1837 the conference assigned him to Winchester Circuit which lay in the counties of Franklin, Pickaway, Licking, and Fairfield. The next year 1838 found Ed-

wards serving the Raccoon Circuit in Athens, Vinton and Meigs Counties. In 1839 he was elected to elder's orders and ordained by Bishop Henry Kumler, Sr. The conference assigned him to Pearlington Circuit in its roughest and poorest parts, near the Ohio River.

No one could doubt that David Edwards came up the hard way. He was married while on the Burlington Circuit on December 10, 1839 to Miss Lucretia Hibbard of near Athens, Ohio. In 1840 the Edwards lived at Centerville, Ohio, due to a breakdown in his health. They moved to Rushville in 1841 and here he followed his trade of carding and cloth-dressing.

In 1843 being greatly improved he went to the annual conference. He was assigned, with a Rev. Jesse Wilson as a colleague, to Muskingum Circuit. It was five hundred miles around! 1844 found Edwards being stationed at Circleville Station, the heart of the United Brethren movement. In one year the membership grew from one hundred twenty-five to seven hundred sixteen!

In 1845 he was elected presiding elder of the Circleville District at the Annual Conference, but in May of the same year he was stupendously surprised to be elected editor of the *Religious Telescope*. It seemed almost unbelievable that one with so little education and formal training could be elected to such a position. He applied himself diligently. No two subjects ever caught the attention quite as much as slavery and sanctification. Edwards, along with Jesse Wilson, had experienced complete sanctification during the Christmas and New Year season in 1844-1845. It was natural that Edwards as editor made the *Religious Telescope* ring with the doctrine of sanctification. Lewis Davis, a later bishop, said this about Edwards concerning sanctification: "It is doubtful if this particular doctrine of entire sanctification has ever been stated more clearly, more profoundly and in a way less liable to objection than as stated by him."¹

Edwards' chief attention was given to the subjects of education, missions, Sabbath schools and church literature. Through the columns of the *Religious Telescope*,

1. Thompson, *Our Bishops*, p. 373.

the editor exerted much influence in uniting godliness and education. What he wrote had much to do with the establishing of Otterbein University in its formative years. Many of his editorials and public addresses reveal that this was uppermost in his thinking.

Edwards was opposed to the use of instrumental music in churches, and this opposition was countered by Professor S. B. Allen of Otterbein University. The attitude of David Edwards relative to secret societies was always one of relentless opposition. This is readily seen in his editorials and his work in the annual and general conferences. His opponent in this area was Professor Henry Garst of Otterbein University.

In 1846 Edwards published a book of two hundred fifty-six pages entitled *The Perfect Christian*. In 1853 he was elected editor of the magazine *The Unity with God and Magazine of Sacred Literature*. It dealt with entire regeneration, slavery, free-masonry, proper education, and biographies of outstanding church personalities. He became editor of *The Children's Friend* and the first issue appeared in May, 1854.

In 1849 Edwards declined re-election as editor of the *Religious Telescope*, and was succeeded by William Hanby, who had turned down the bishopric and again had taken up the duties of editor of the *Religious Telescope*. Hanby was both predecessor and successor to Edwards as editor.

Edwards, at this same General Conference in 1849, was elected bishop along with J. J. Glossbrenner and Jacob Erb. He was at this time only thirty-three years of age! He continued, without interruption, to serve in this capacity for twenty-seven years. Only a brief resume of his service will be given.

At first Edwards was assigned to the Middle District but exchanged the first round with Glossbrenner who was assigned to the Northwest District. In 1853 the General Conference assigned him to the Southwest District and also again in 1857 and 1861. The General Conference of 1865 assigned him to organize a conference in Kentucky. In 1869 he was assigned to the East Mississippi

District. In 1871 he presided at the Oregon-Cascade-California Conferences. He attended his last general conference in 1873. He was elected by the highest number of votes and was assigned to the East District. This appointment caused him great concern because of the liberal views on secrecy in the East. The fall of 1875 showed a marked decrease in his health, but he continued his service until the end of the year. His ministry was closed at the West Virginia Conference in March 1876. Thompson thinks the cause of Edwards' illness was probably cancer. Bishop Edwards passed to his crowning on June 6, 1876 in Baltimore, Maryland. His body was brought to Dayton, Ohio and interred in Woodland Cemetery, Dayton.

Edwards served in the ministry forty years; twenty-seven of these were as bishop and four as editor of the *Religious Telescope*. Few have traveled so widely and served so nobly in their Christian ministry as this dynamo for God. As a preacher he had few if any superiors in the church in which he labored. The gap he left in the ranks of the Lord's Army was never filled. His influence is exemplified especially on the church's present day stand on slavery and higher education. His influence will be felt in the time to come because he dared to stand true to his convictions in the day in which he lived and so faithfully served his Lord and Master, Jesus Christ. In almost every area of church life he made a contribution. He aided in forming Otterbein University in 1846. His emphasis on higher education caused him to be interested in Union Biblical Seminary, opened in Dayton, Ohio in 1871.

Edwards was given the Doctor of Divinity degree at Westfield College in 1872. In 1853 he became vice-president of the Home, Foreign and Frontier Missionary Society. In 1868 he was elected president of the National Anti-Secrecy Convention. 1878 brought to him the presidency of the Board of Missions. One need only realize once that here was a man who started with a minimum of training, but who consecrated to God what he possessed and there walked forth from the hills, valleys and

plains of Southeastern Ohio, one of the greatest spiritual giants the United Brethren denomination has ever known.¹

Lewis Davis. — The title given to Lewis Davis is that of "The Father of Higher Education in the United Brethren Church." His father was a Welshman, while his mother was of Scotch descent. He was born on February 14, 1814, on a farm in Virginia. Due to his father's indisposition to work and the desire for a leisurely time, Lewis was forced to work long and arduous hours on the farm along with his four sisters and one younger brother. However, one of the good merits of his father was the demand for truthfulness and strict obedience in the home. Lewis owed much to his wonderful Christian mother for her warm heart and pure life and the impressions she made upon him.

Davis went to Newcastle, Pennsylvania, to learn the blacksmith trade and found a home with Jacob Hammond, a Methodist. Mr. Hammond saw immediately the possibilities and encouraged Davis to prepare for more than the blacksmith trade. Here under the influence of the Hammond home he was converted. At Newcastle he attended the academy and became interested in debating. While traveling homeward after a work excursion with two other boys, Davis stayed overnight with a family by the name of Hurless who prevailed upon him to stay in their community and teach school. The place was in West Virginia, and the town is unknown. Davis accepted and while boarding in a United Brethren home he met Rev. William Davis who persuaded him to unite with the United Brethren Church.

Davis then did some preaching along with his teaching. In 1838 he was licensed to preach and in the spring of 1839 he joined the Scioto Conference at Pleasant Run. The need of a better education was driving him to become a more diligent student of books and the Holy Bible. As he viewed the church and its ministry, he saw the paramount need of education and the need of a college was imperative.

1. *Ibid.*, pp. 361-387.

At the Scioto Conference, held at Bethlehem Church in Pickaway County on October 26, 1846, Davis served on a committee with William Hanby, George Dresbach, and Jonathan Dresbach to visit, examine and report the possibility of acquiring Blendon Young Men's Seminary in Westerville, Ohio, from the Methodists. They did so and the property was purchased for \$1300. Davis was elected a trustee and was also made a traveling agent to receive money to liquidate the debt and to enlist help and co-operation from other conferences. He toiled hard and long against much opposition. In going to Sandusky Conference by horse he relates the following:

I had to cross Alum Creek. I went along and along and along and saw nobody of whom I could inquire. The snow had covered the road, so there were no tracks. I came to a ford. I could see no one of whom to inquire about it. I started down the bank. The horse went in gently for awhile. Then it plunged and plunged. I climbed up on the horse's back. The horse plunged and swam across, and I got out, but was wet, and soon stopped overnight with a stranger. Then I went on by Sandusky, and day by day through the mud, through the black swamp-mud-mud-mud-mud, till I could not tell the color of my horse.¹

The physical obstacles must have seemed as nothing in comparison to the opposition given by Bishop John Russell, who tried to silence the agent from Otterbein and his advocacy for higher education. Davis traveled to Muskingum Conference and found the bishop even more determined to defeat his cause. Davis gives the following conversation of their meeting at the conference:

There I met Bishop Russel again.

— "You are here?"

— "Yes, I am here."

— Well, you be still."

I asked him to be still. I told him I did not think his business as a bishop to oppose this work. He was to preside and let the conference act. I thought I understood something of parliamentary procedure. He replied, "You be still." He opposed it in the conference vehemently.²

This is a glimpse into the battle which Lewis Davis led in his determination to match religious zeal with education.

1. *Ibid.*, p. 403.

2. *Ibid.*, p. 404.

In 1850 He was chosen president of Otterbein University. His ability and diplomacy caused his fellow-men to elect him to the bishopric at the General Conference of 1853 at Miltonville, Ohio. This he did not desire and consequently he held both the office of bishop and the presidency of Otterbein University at the same time for four years. In 1857 upon his re-election to the office of bishop, he resigned his presidency. Failing health caused him to resign as bishop after two years, and he returned to the office of president of Otterbein University until 1871.

In 1871 Davis became the senior professor on the faculty of Union Biblical Seminary. He gave impetus and intelligence in this work from 1871 to 1886. He had the signal honor of piloting our first college and seminary through dark, troublesome days of ignorance and extreme poverty to the sure footing on the solid ground of progress. In the year 1886 Davis was made professor emeritus of Union Biblical Seminary which position he held until he was called home.

Davis' latter days were ones of separation. He could not agree with the work of the General Conference in 1889 when the Commission on Revision suggested changes in the Constitution and Confession of Faith. Relative to the matter of secret societies he sided with the conservative minority. From this time on he never actively participated in church business. Regardless of his position on this matter, it can never be argued that Bishop Lewis Davis was the least of his fellow-men. The "father of higher education" came, saw and conquered the mountains of obstacles that confronted him.¹ He deceased this life on March 23, 1890 at the age of seventy-six years.

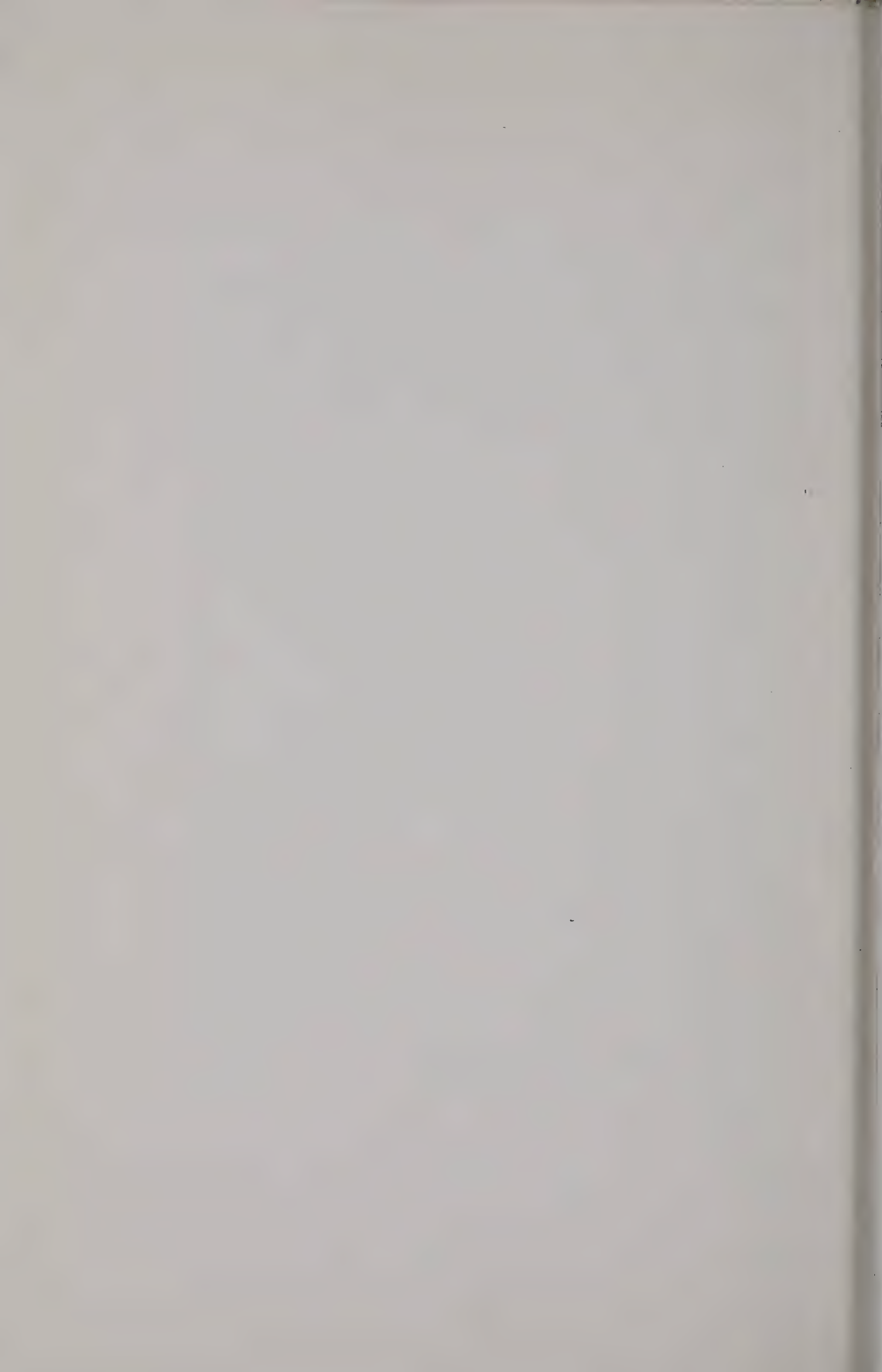
Summary of the leadership. — Undoubtedly there are many other ministers both in the pioneer and later periods who made strong contributions and gave much leadership to the formation and development of the Ohio Southeast Conference, but in a presentation of this type one feels limited to those which have been presented.

1. *Ibid.*, pp. 388-425.

This brief glance into the lives of these early leaders will reveal to a great degree the experiences of all the wonderful preachers, lay preachers and exhorters who sacrificially gave of their time, toil and tears to bring the gospel of enlightenment to the frontier people of their day. They have made history of which the members of the Evangelical United Brethren Church may be justifiably proud. They have passed to their eternal reward hearing the words, "Well done, thou good and faithful servant."



Historic Etam Church — Oldest EUB Church building in the Ohio Southeast Conference — Possible dating of 1819 or earlier.



CHAPTER III

THE FORMATION OF CLASSES AND CIRCUITS

Classes. — As has been intimated earlier, it is difficult to ascertain when there was a formal organization as such in Ohio of a United Brethren movement. There is certainly no doubt that United Brethren people met from time to time to hear preaching and exhorting and to encourage one another in the faith in different homes. George Benedum had preached in Fairfield County as early as 1806 (possibly earlier) when Abraham Hiestand was converted. Newcomer had no difficulty in preaching to sizeable groups on his first trip in 1810.

In a great many cases these are classes without names. When Newcomer first came to Ohio, he proceeded immediately to the home of Abraham Hiestand north of New Lancaster on July 10, 1810, and on the 11th of July (next day) he rode through New Lancaster "where I found several acquaintances" and rode to George Benedum's home which was south of Lancaster. Surely in these two homes at least, there were sizeable classes meeting prior to 1810.

It would be a safe statement to make that the United Brethren movement was under way as early as 1805 or 1806 in **Fairfield County**, which later led the way in the formation of the Scioto Conference in 1825.

Undoubtedly the oldest United Brethren church building is the Etam Church located in Ross County, approximately ten miles northeast of Chillicothe, Ohio. There is a board sign over the doors of the church which indicates the establishment of the church in 1810. The church was originally a log church, but was later sided with pine siding and painted white. The pews and interior reveal that this church had a very early origin.

Dr. E. E. Harris, former Conference Historian of the Ohio Southeast Conference, relates that members of the church maintain the tradition that at one time in the early days of the church, it was heated by a charcoal pit.

Marcella Henry Miller writing in the *Telescope-Messenger*, June 30, 1951, on "Historic Shrines in the Miami Valley of Ohio," comments, "The first United Brethren Church building in the state was probably the Etam Church near Chillicothe, Ohio, built in 1819."¹ Where Marcella Miller received her source of information is not given, but even this account gives this little church in Walnut Valley, a significant historical meaning.

The Etam Church is active at present with a meagre membership of twenty-two. It is one of a number of churches on the Chillicothe Circuit.

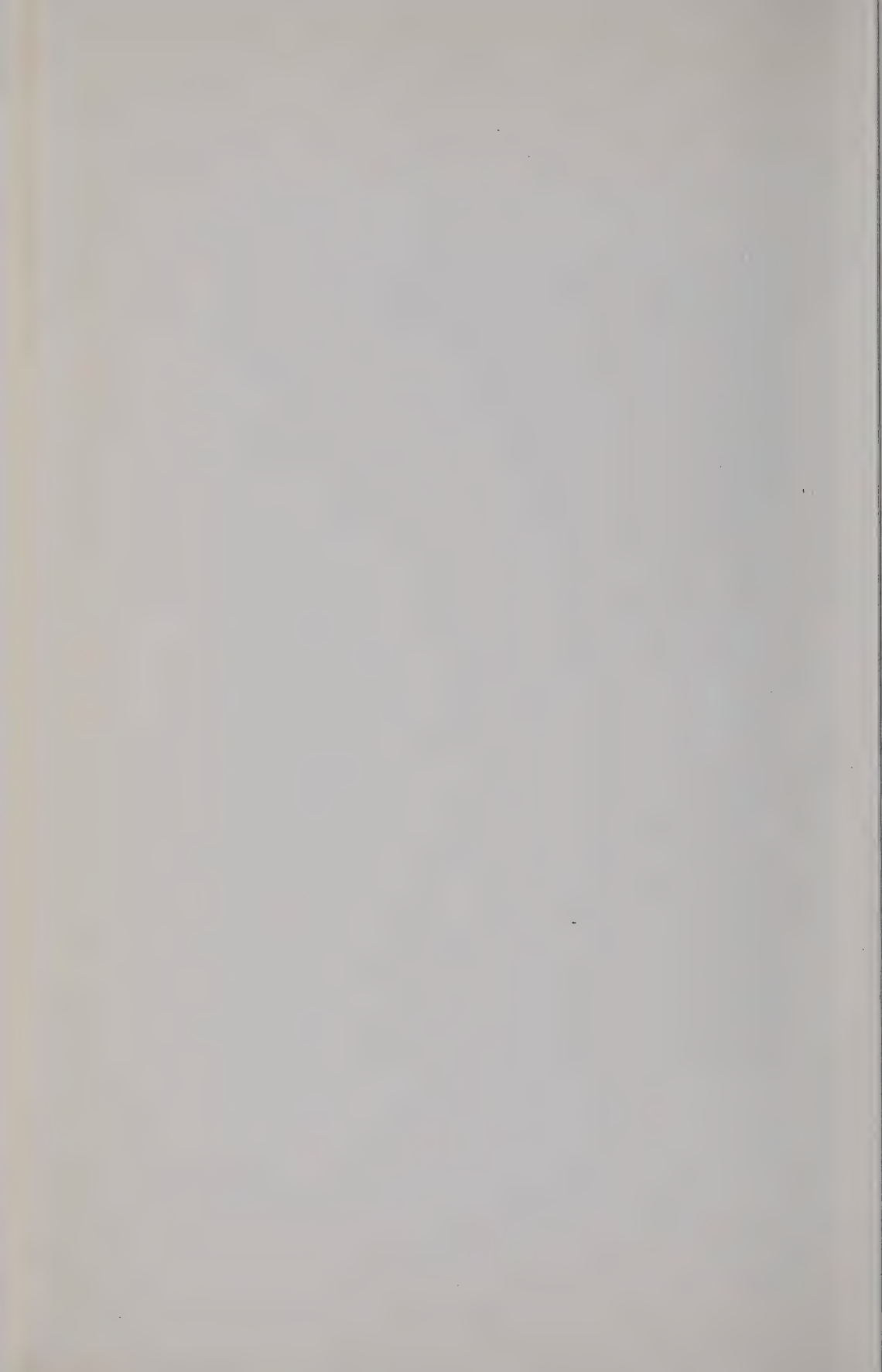
The Michael Creider home at Hopetown, near Chillicothe, in Ross County, Ohio, has already been referred to in this writing. This is the oldest meeting place for the United Brethren in Ross County, Ohio. Michael Creider having come from Bedford, Pennsylvania, had been thoroughly trained in the religious life of United Brethren people and he naturally brought with him and his family the customs, traits and characteristics of United Brethrenism. He was listed as a United Brethren preacher, when Newcomer held the first annual conference in his home on August 13, 1810.

For a period of time it was believed that the old Creider home was located in the large expanse of bottom land about one mile northwest of Hopetown, Ohio where an old log house with a stone front is situated. This is not the "Old Michael Creider" home. This home was built by one of his sons, Michael Creider, Jr. Through records contained in the Ross County Courthouse at Chillicothe, Ohio the Conference Historian and Secretary, Rev. C. A. Walter and Rev. Delbert R. Krumm, have discovered the original site of the old Michael Creider home. It is located on the present U. S. Route 23, at the north edge of Hopetown, close to the railroad viaduct. In 1953 Dr. E. E. Harris, now deceased, and Rev. Delbert R. Krumm saw the original two-story log house as it was connected to the now present handmade brick house. Many of the timbers from the log house were of black

1. Marcella Henry Miller, "Historic Shrines in the Miami Valley of Ohio," *The Telescope-Messenger*, CXVII (June 30, 1951), 6.

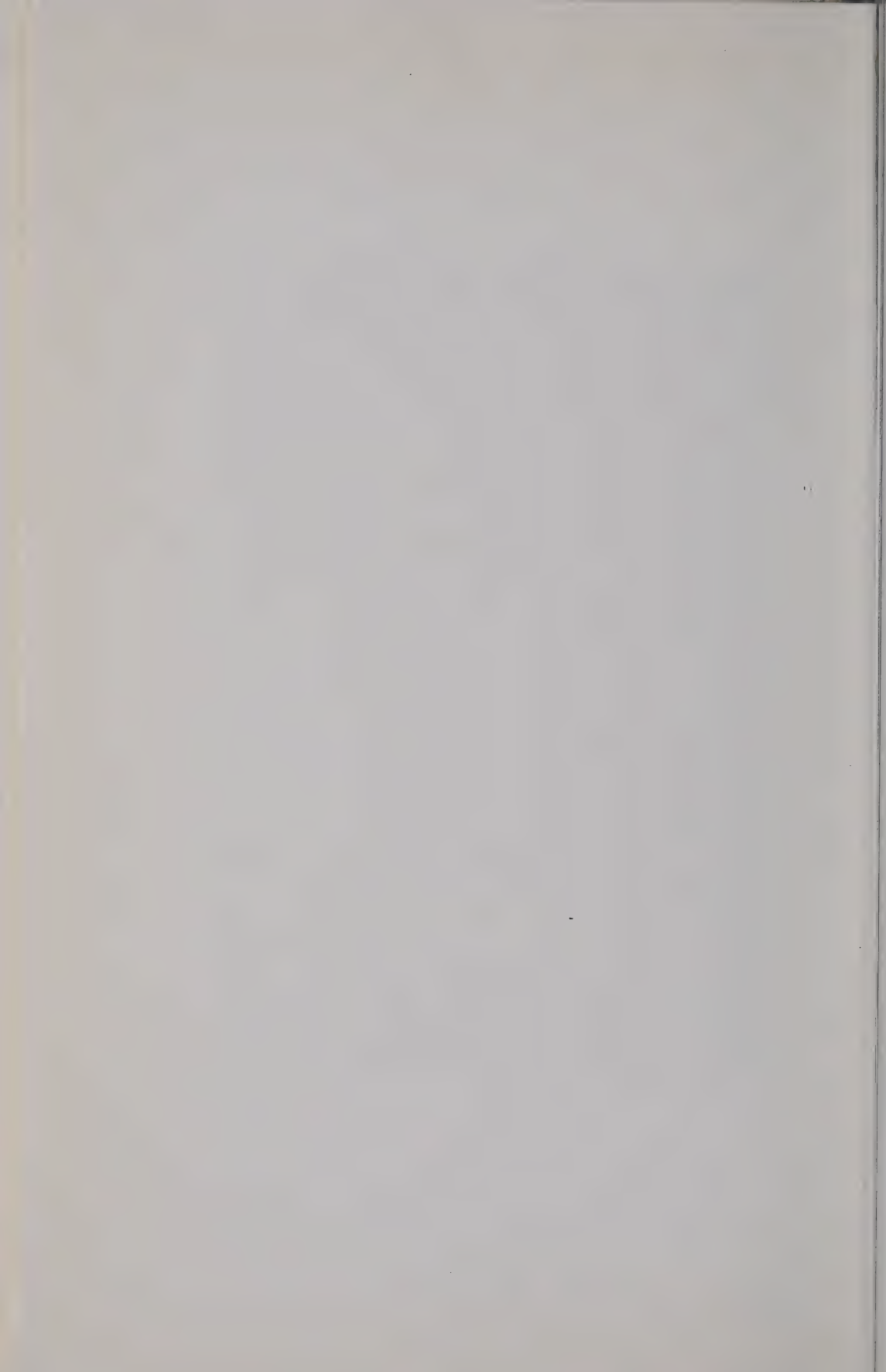


Historic Etam Church in Walnut Valley, Ross County — Church was formerly a log building, but siding, front entrance and tower were added later.



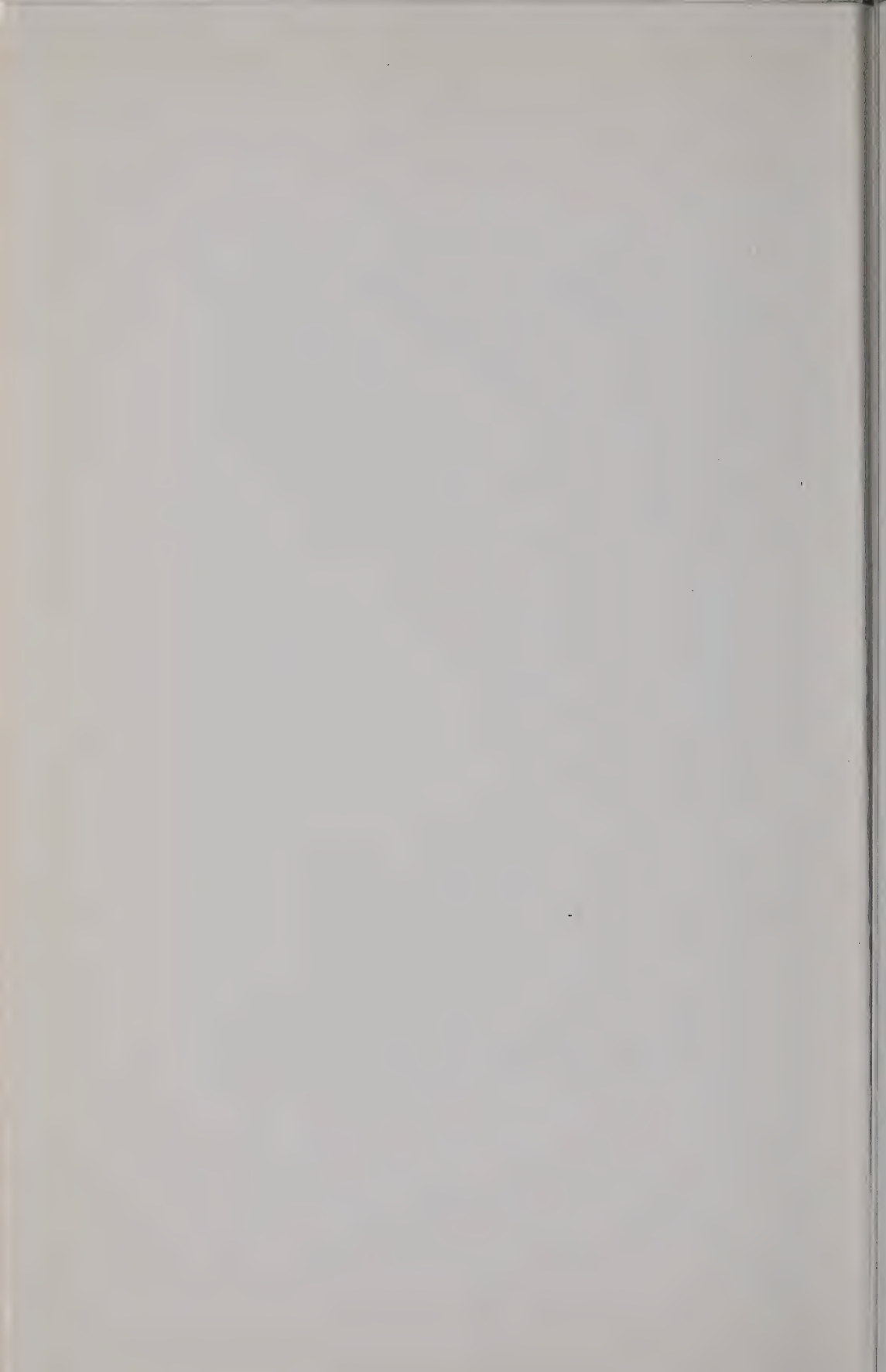


A board sign over doorway of Etam EUB Church indicating establishment of church in 1810.



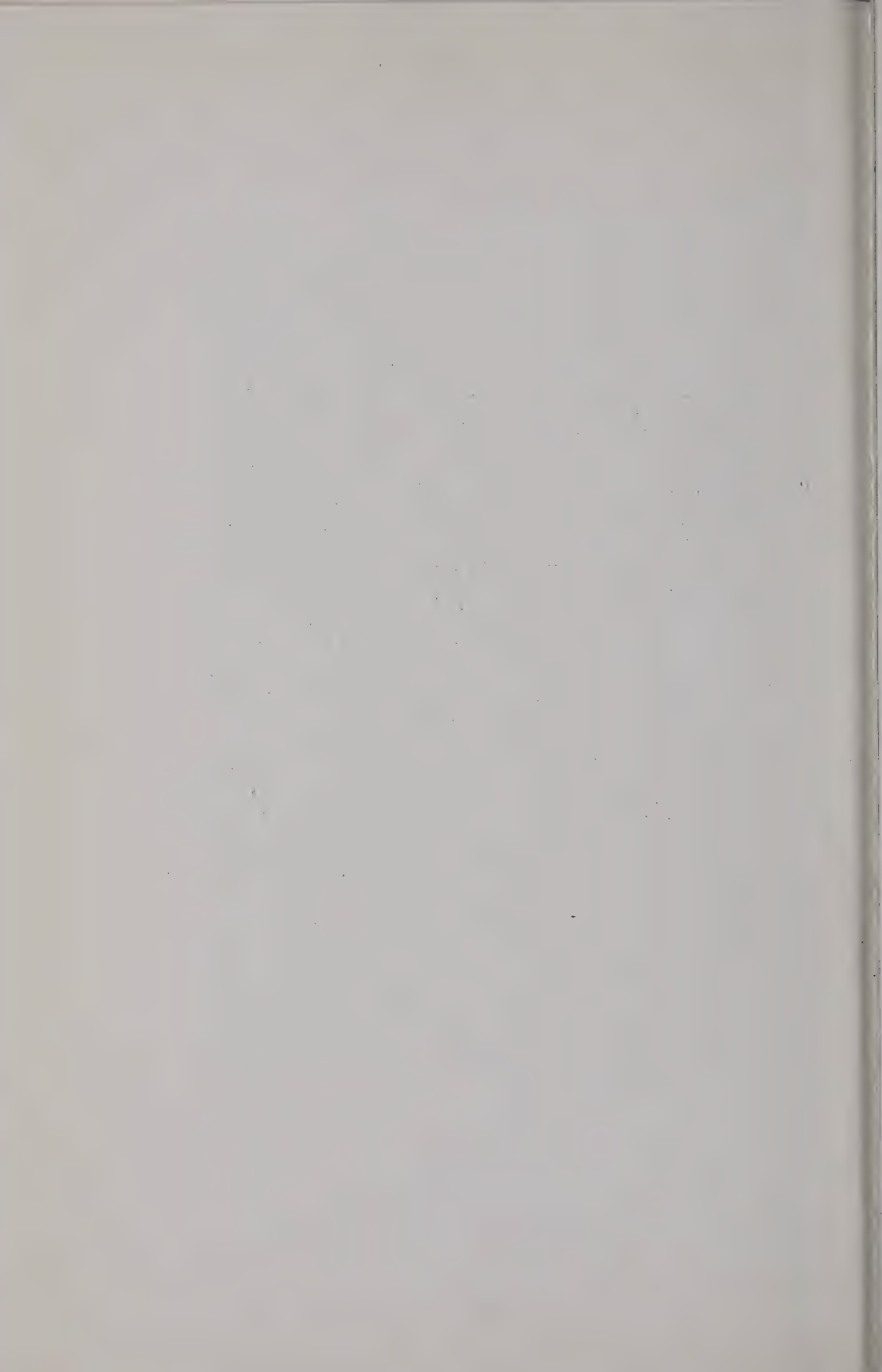


An interior view of Etam EUB Church as it appears today.



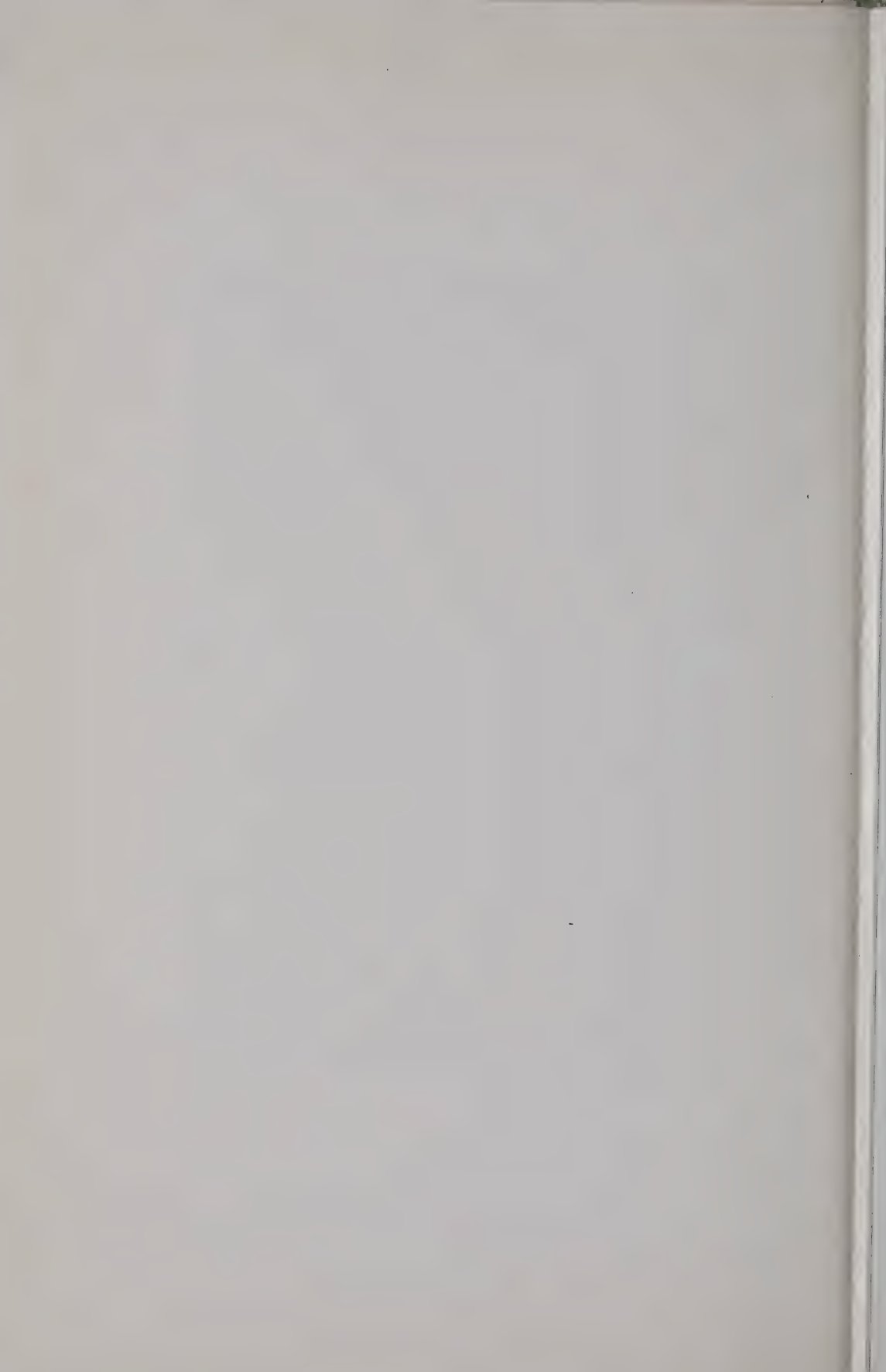


Site of Michael Creider Homestead, Hopetown, Ross County, Ohio.
Here the United Brethren Church was born west of the
Allegheny Mountains on August 13, 1810.



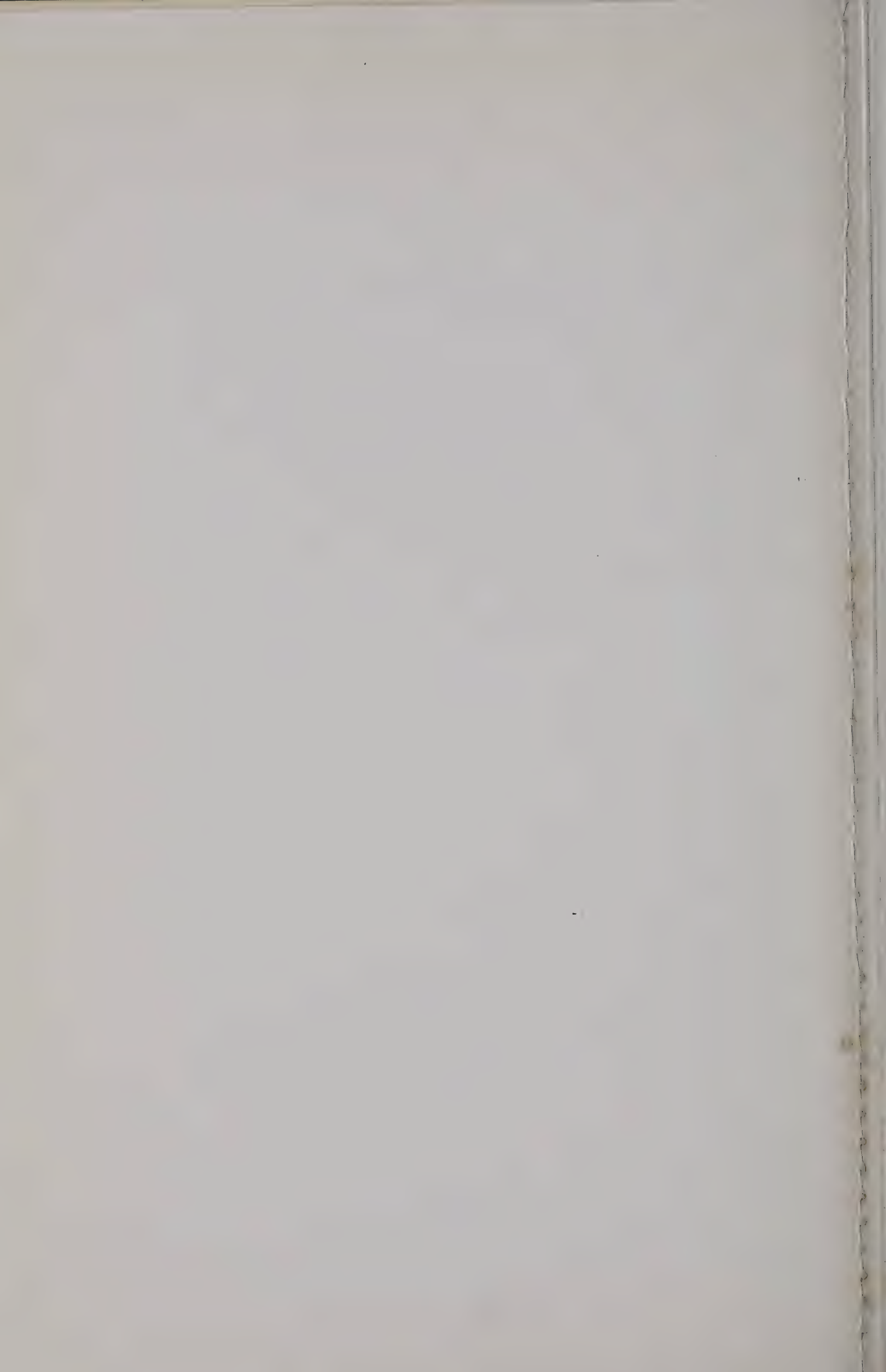


The Michael Creider Pennsylvania Dutch Kitchen and Smokehouse.
(Personnel pictured: Rev. C. A. Walter, and Mr John Corrigan, farmer.)





Rev. C. A. Walter standing at probable grave site of Michael Creider,
located on the Arthur Demity farm. The "Creider burial
grounds" preceded organized cemeteries.



Walnut. The original land owned by Michael Creider, Sr. composed about 1400 acres, all of Section No. 6 located in Springfield Township and running to the Scioto River. The 1400 acres have long since been divided up into a number of farms. Mrs. Helen Swartzbaugh of Toledo is the owner of the property on which the old Creider home stood. There is present and in fair condition, an old Pennsylvania Dutch outside kitchen and smokehouse. From this kitchen there is little doubt that Bishop Newcomer and Christian Krum had many meals.

The Michael Creider home is of vital importance because it was at this location the first Annual Conference session of Miami Conference (included all of Ohio) was held August 13, 1810. Here is the cradle which formally rocked the United Brethren movement into motion in Ohio.

It is of interest to note that part of the Creider property now belongs to Mrs. Helen Creider Barnhart, a direct descendant of Michael Creider, fifth generation removed, who now lives in Chillicothe, Ohio. Mrs. Barnhart and her husband own one hundred forty acres of the original entry made by Michael Creider.

There have been many attempts to locate the burial place of Michael Creider. The cemetery at Hopetown has many tombstones bearing the name of Creider, but none dating back beyond 1830. Michael Creider died in 1816. Therefore it became necessary to search elsewhere for his burial place. In May 1956 Historian C. A. Walter and Secretary Delbert R. Krumm, after spending a day in the Hopetown vicinity questioning the oldest residents, received a tip that the Creider family burial plot was located on the top of a hill on the farm of Mr. Arthur Demity. This farm was part of the original Section Six in Springfield Township owned by Michael Creider. An investigation was made and it revealed a burial ground with some markers so deeply sunken into the ground that they had to be dug out. None could be identified by inscription, but this is most surely the location of Michael Creider's burial place. The site is at the east end of the

Creider farm on a high hill overlooking all of the land to the Scioto River. It is a logical resting place for this pioneer-preacher-farmer who made his contribution in spreading the United Brethren movement in Ohio.

The present Ohio Southeast Conference should take immediate steps to erect a fitting plaque indicating this site as the place where the first Annual Conference of the Miami Conference was held.

Circuits. — The first concrete evidence to be found in an attempt to organize a circuit is in the minutes of the Eastern Sectional Meeting of the Second Annual Session of the Miami Conference which convened at Mr. Herman's in Fairfield County on August 24, 1812. In this meeting, Christian Newcomer presided. The preachers took steps to form a definite circuit. Jacob Lehman and Samuel Mau were approved as circuit riders, or circuit preachers. It was also resolved that spiritual societies or classes be formed.¹

In the Third Annual Meeting of Miami Conference (which included all of Ohio) held on August 26, 1813 at Peter Seitz's in Pleasant Township, Fairfield County, Ohio, the minutes relate that the preachers who had agreed to travel a circuit for the first time, made their report which launched more definite service.²

Drury states that the entire conference territory (that which later became Scioto Conference) was included in what at first was called New Lancaster Circuit.³ This was set up in 1812 and was the first organized circuit in the later so-called Scioto Conference.

In 1822, according to Drury, the Eastern Section of Miami Conference had the following appointments:

Appointments following belong to the district east of the Miami district; (This would be the New Lancaster District) Brush Creek and Washington Circuits, William Ambrose, P. E., William Stewart and Joseph Dewitt, preachers on Brush Creek circuit, and John Dewitt, preacher on Washington circuit; Canicanick and Lancaster circuits, George Benedum and John Schmaltz, P. E.'s, James Ross preacher on Canicanick circuit, and Henry Bonebrake on Lancaster circuit.⁴

1. Hough (ed.), *Christian Newcomer*, p. 148.

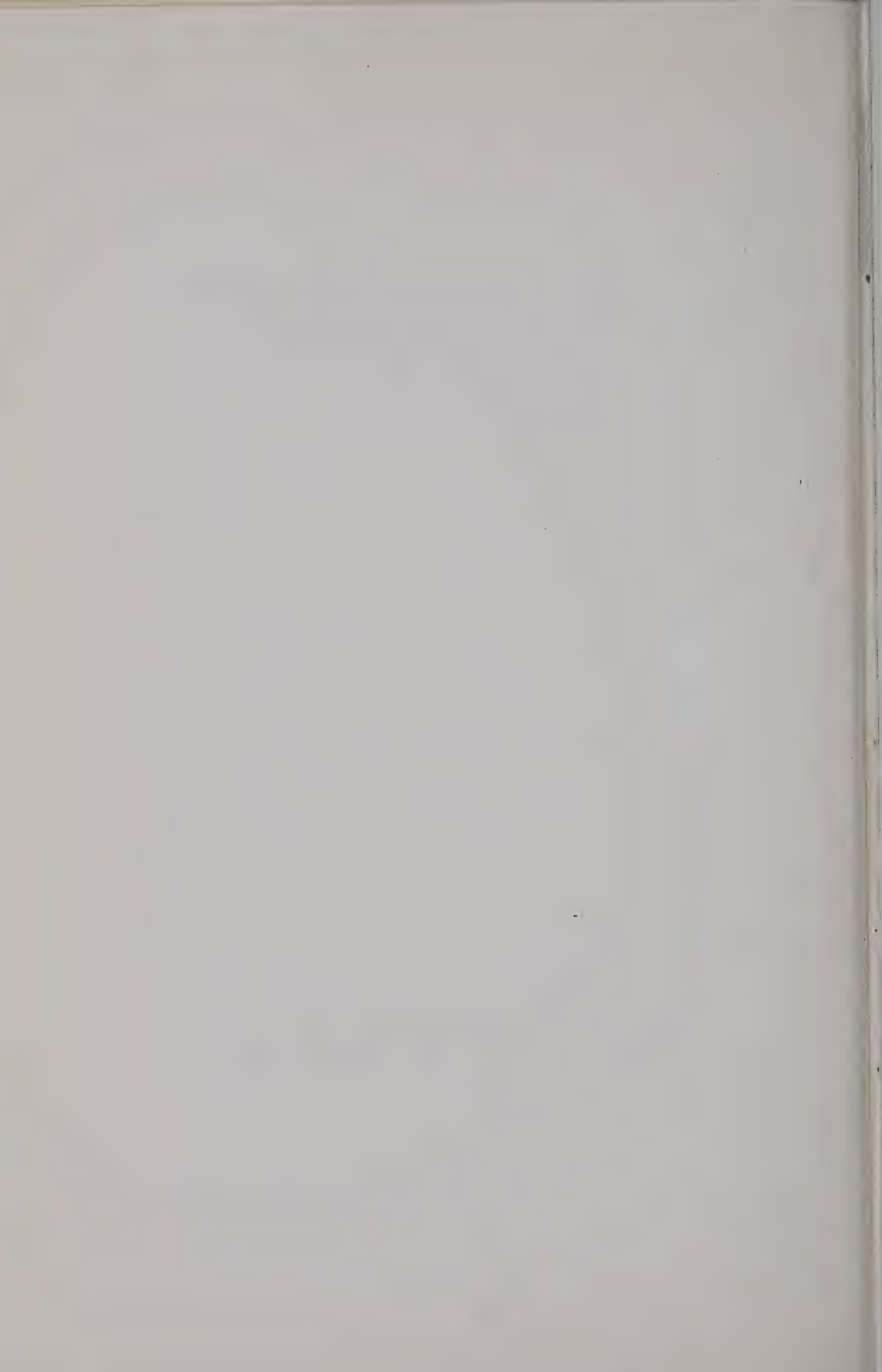
2. *Ibid.*, p. 158.

3. Drury, *History of . . . U. B.*, p. 394.

4. *Ibid.*, p. 378.



The old Milk-Cream-Butter house at Michael Creider homestead.
Building is made of hand-made brick.



These are the only circuits mentioned prior to the formation of the Scioto Conference in 1825. If the "lost minutes" of these early years from 1825 to 1829 could be discovered, a wealth of material relative to other circuits could be revealed. The supervision of districts was under the control of the Presiding Elder up until 1833 when more organizational procedures were set up for the annual conferences.

German speaking congregations. — It will be of interest to note that originally all the services of the United Brethren were in German. But English made its inroad upon the people and services were preached in both German and English. At some places there were difficulties because some churches insisted upon German preaching only. Nelson W. Evans in *A History of Scioto County* (1903) points out the Portsmouth United Brethren Church as an example. This church was organized in 1865 and continued until 1897 when they changed to English services. The church was received into the Scioto Conference in October 1897.

Other early German United Brethren churches were at Circleville, Ohio (1836) and at California (now Stockdale) in Marion Township in Pike County, Ohio. The latter was organized by Daniel Bonebrake as early as 1825.

Colored United Brethren in Christ. — A Colored church, located in Jackson Township, Pike County, was organized with fifteen members by Rev. George Livingston in 1859. The church was built in 1866. In 1884, according to a *History of the Lower Scioto Valley* by Interstate Publishing Company, Chicago there were 38 members. It is conceivable that this may have been the only Colored congregation in the denomination in the United States.

CHAPTER IV

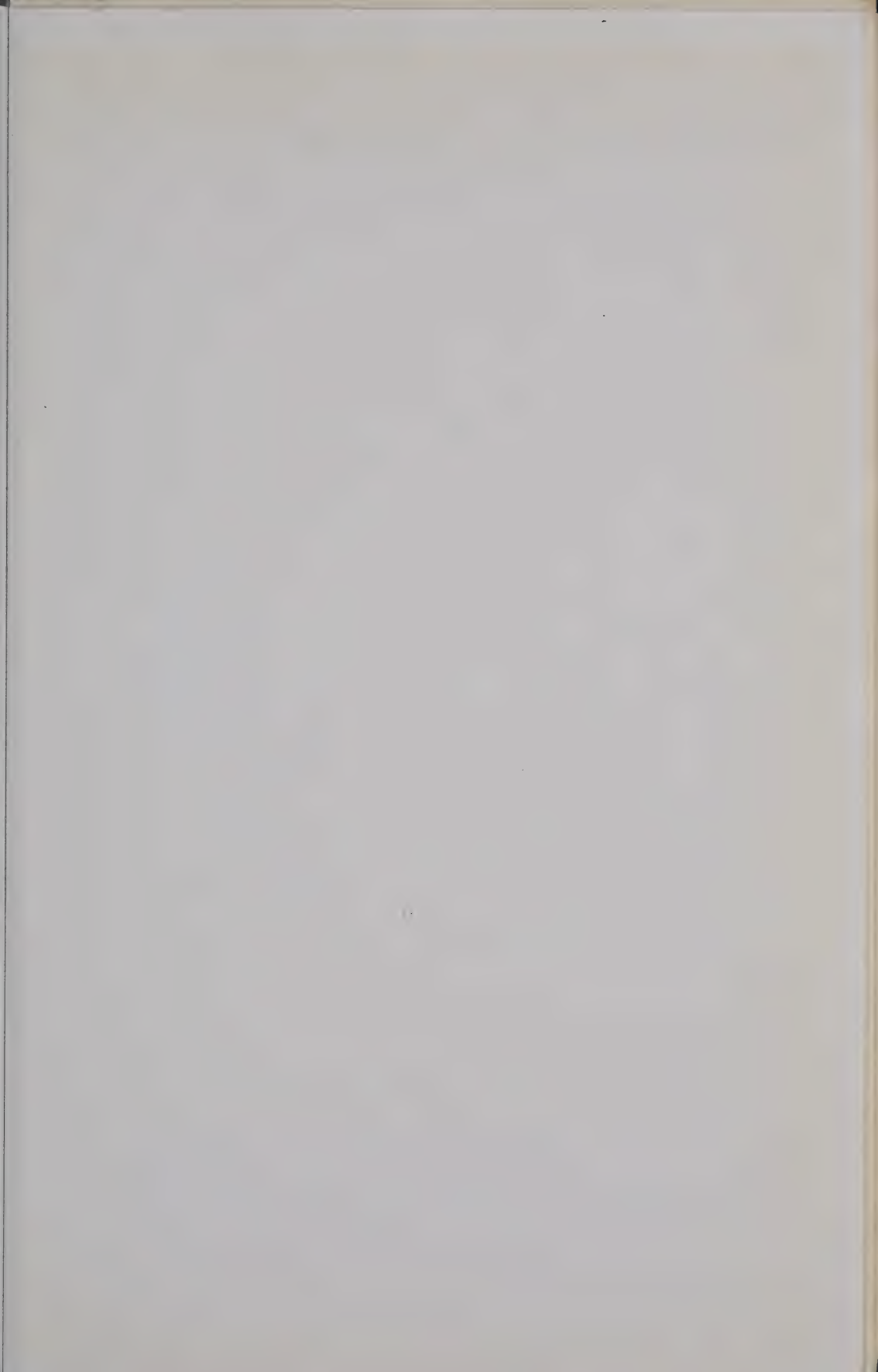
THE ORGANIZATION OF SCIOTO CONFERENCE

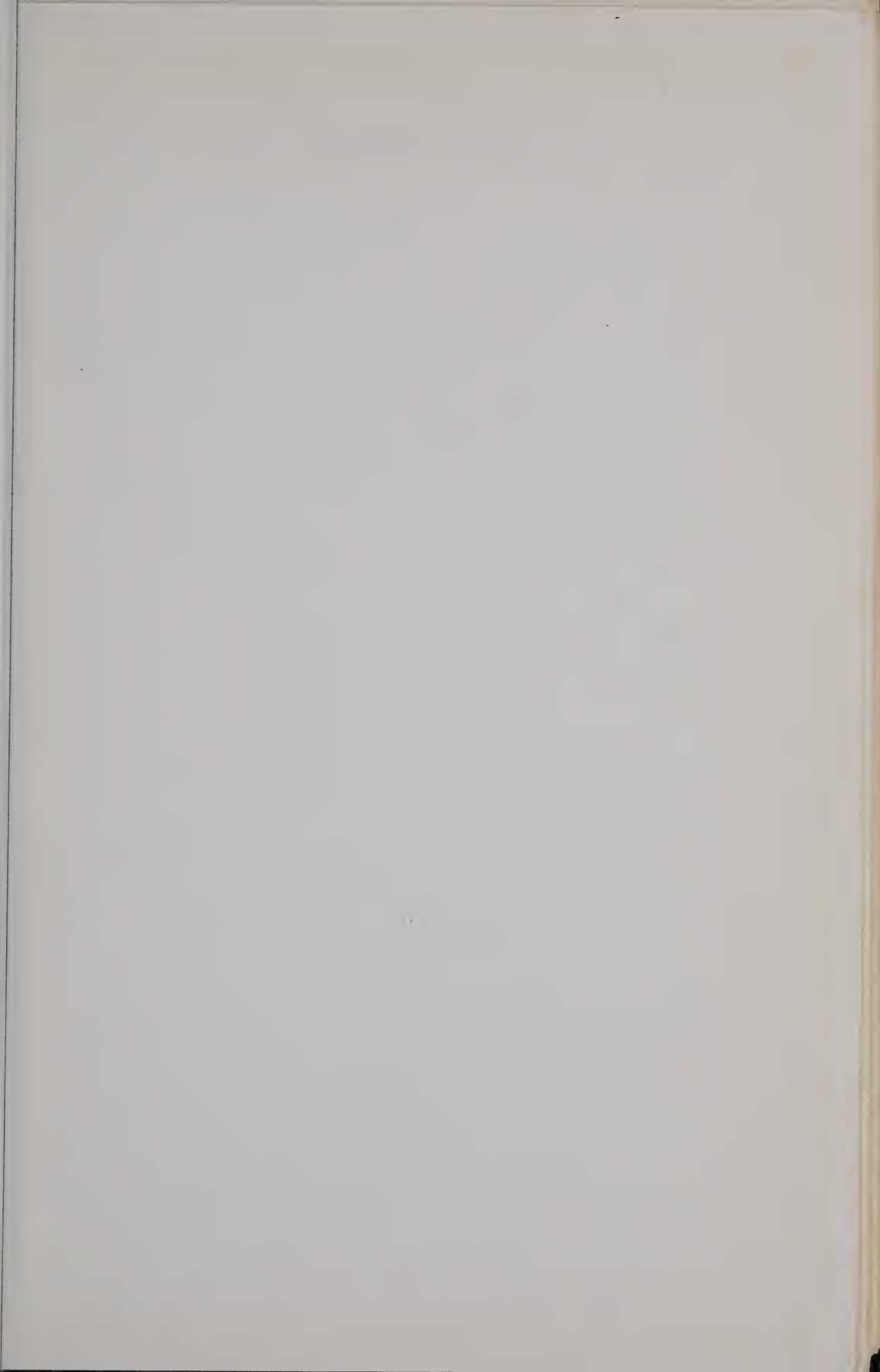
The Eastern Section. — It should be kept in mind that in the beginning of the United Brethren movement in Ohio, Miami Conference, as such, covered everything west of the Allegheny Mountains. There has been a tendency in present day circles to think that the now present boundaries of the Miami Conference harbored the early movement of the United Brethren work. This is not true, for the now present Ohio Southeast Conference (formerly Scioto) has a parallel history with that of Miami. In this light it is unfortunate that, upon the establishment of a boundary in 1825 between the two conferences, the name "Miami" should have been retained for the western section. Some confusion could have been avoided.

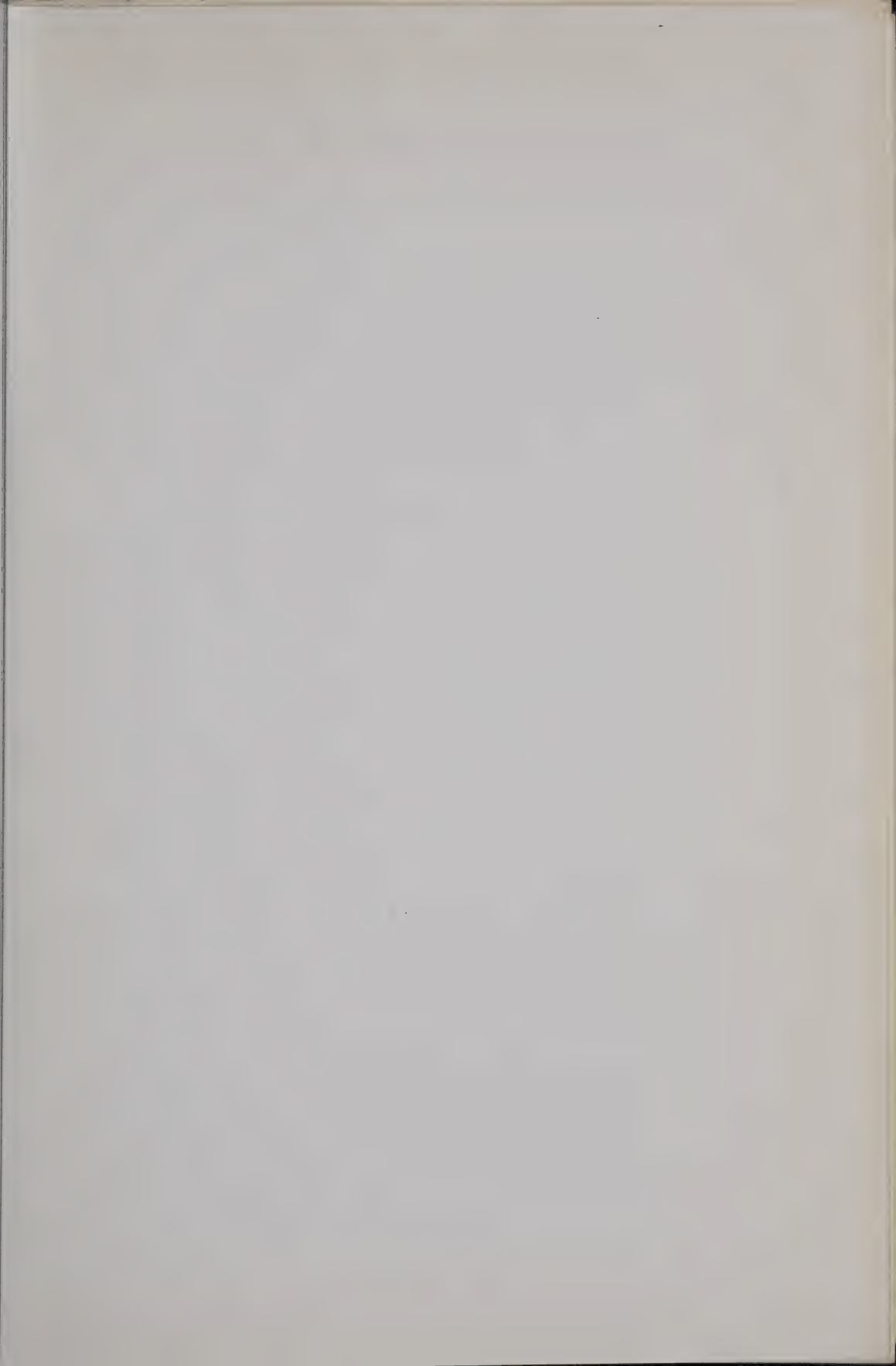
The Eastern Section of Miami Conference was organized into the Scioto Conference by action of the General Conference which met in the home of John Jacob Schaup, Tuscarawas County, Ohio, on June 7, 1825. They provided that, in view of the extension of the Miami Conference westward, the section of Miami Conference east of the Black Swamp in Ohio constitute the Scioto Conference.

In the counties already mentioned (Fairfield, Pickaway and Ross) there was a very compact constituency and there was a large virgin territory to the north as well as to the south.

The first annual meeting of the Scioto Conference convened in the home of George Graul, Fairfield County, Ohio, on June 16, 1825. It continued through June 17 and 18. It is regrettable that the minutes of the first four annual conference sessions have been lost. While we do not know for certain who were members of the new conference, it is probable from data available that the following named ministers were active: Joseph Hoffman,









The Abraham Bookwalter home near Hallsville, Ohio, where the Annual Conference of 1824 was held. The next year Miami Conference was divided, and The Scioto Conference was born.

John Russel, George Benedum, Dewalt Mechlin, Lewis Kramer, James Ross, William Stewart, Philip Kramer, Samuel Hiestand, William Ambrose, John Coons, Jacob Zeller, Jacob Adam Lehman, John Eckart, Nathaniel Havens, John Bauser, Joshua Montgomery, Joseph Dewitt, and John Dewitt. William Hastings joined the group in 1828 and Elias Vandemark in 1829.¹ In this first annual conference session of Scioto Conference Bishops Christian Newcomer and Henry Kumler presided.

The earliest hand-written minutes available are those of May 11, 1829 now located in the historical depository at United Theological Seminary in Dayton, Ohio. These record:

The conference of the United Brethren in Christ convened at Brother Arnold in Fairfield Co., State of Ohio. After reading the 4th chap. of Acts, singing and prayer, conference was opened. The following brethren were present.

Christian Newcomer	}	Bishops
Henry Kumler		

Elders ordained

Unordained Preachers

Samuel Hiestand
Elijah Collins
John Kuntz
Nathaniel Weaver
Joseph Huffman

John Rupee
John Eckart
James Kinney
Jacob Zettler
Philip Cramer²

Jeremiah Brown
Samuel Longshore

Again as in 1825 Bishops Newcomer and Kumler presided in 1829. It seems unique that the Scioto Conference has a record of only one conference in which Bishop Newcomer presided before he died in March of 1830.

From Newcomer's diary we learn that the Scioto Conference met in the home of William Ambrose in Highland County, Ohio, on May 16, 1826, in their second annual meeting. The third annual meeting was held at the home of Philip Kramer, May 1, 1827. The home of Peter Meyers in Fayette County, Ohio, was the place of the fourth annual meeting of the Scioto Conference on May 6, 1828. From this time on, the minutes have been kept and retained in a satisfactory manner and the original handwritten minutes are in the depository at United

1. Drury, *History of . . . U. B.*, pp., 394-395.

2. Scioto Conference Minutes of 1829, p. 1. (Handwritten)

Theological Seminary in Dayton, Ohio, the property of the Ohio Southeast Conference.

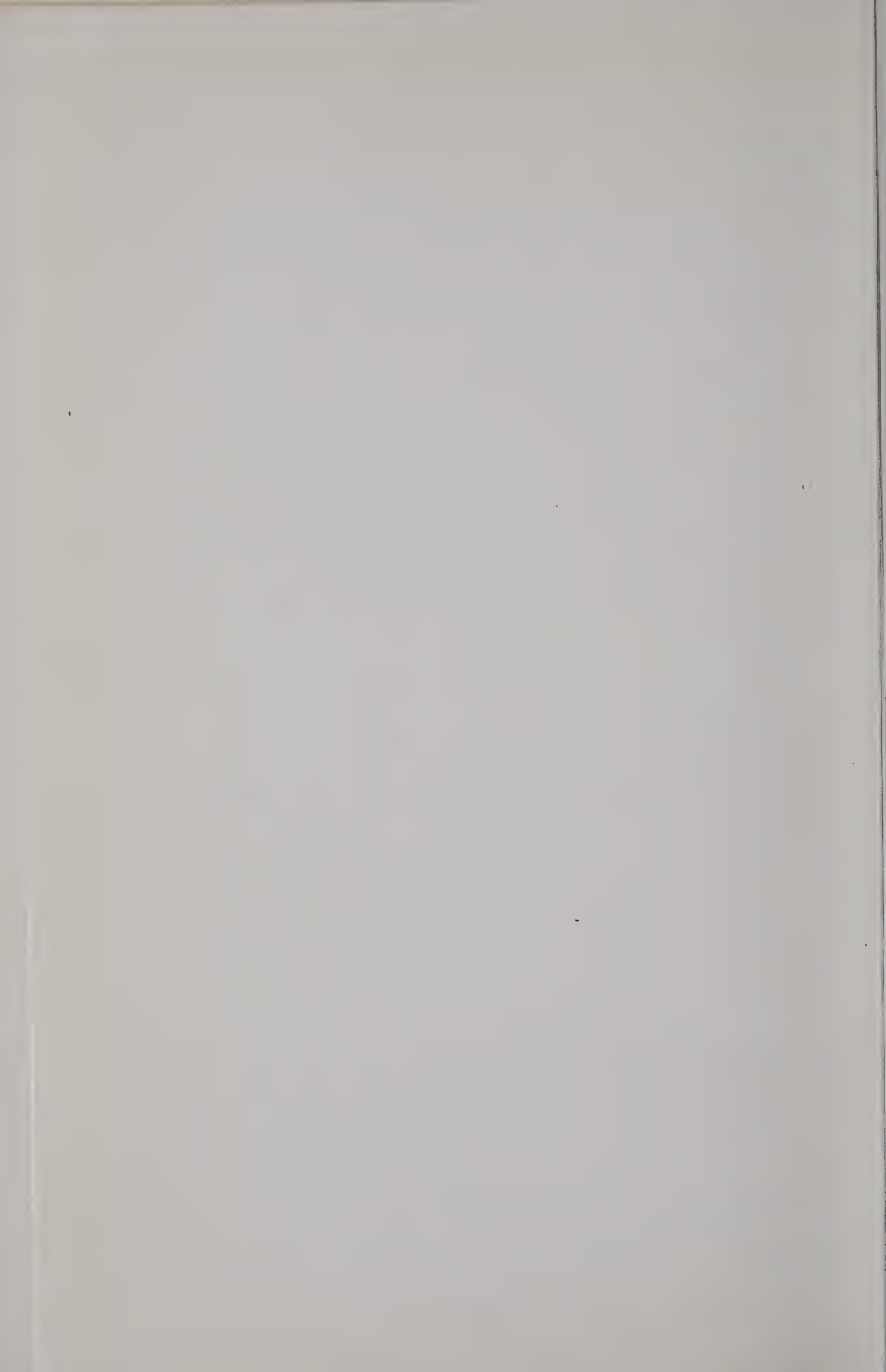
In 1833 Sandusky Conference was formed and this reduced the size of the Scioto Conference on the north. Scioto Conference remained as it was prior to 1834 until 1878 when another conference was formed called the Central Ohio Conference.

Central Ohio Conference. — This conference was formed in 1878 by taking an area from the northwest part of Scioto Conference and part of the southeastern section of Sandusky Conference, and putting them together with Columbus being the central headquarters. This conference was rather small. It was divided into two districts: Winchester, caring for the churches south and east of Columbus, and Westerville, caring for the churches north of Columbus. There were twenty-one circuits and stations which comprised the conference in 1878.

Some of the notable ministers who gave of their effort and time in the Central Ohio Conference were J. A. Crayton, A. Orr, George Geiger, J. B. Ressler, and D. Bonebrake. During its twenty-two year period as a conference this conference held its own. No significant gains were made and there were not too many losses.

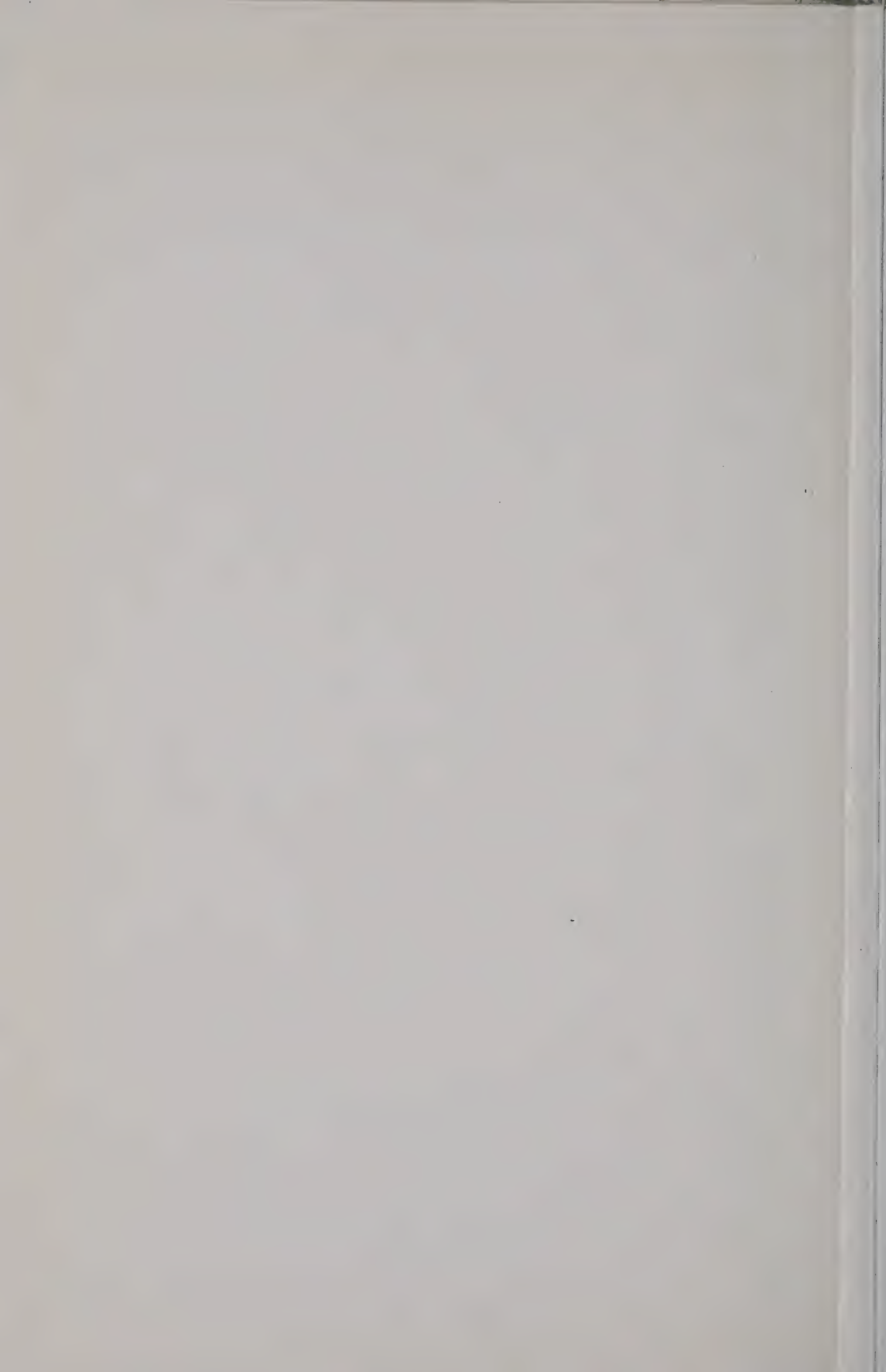
Columbus, Ohio, seemed to have the most difficulty in that at least four different churches were started but failed to materialize. These were known as the "Olive Branch Mission" started by W. B. Davis in 1869; a "Mt. Zion" United Brethren Church organized in 1873; a "German Mission" in 1869 which had good prospects; and "First Church" which supposedly had a good building located not too far from the Capitol in the central part of Columbus. At this writing, a search has not revealed the site of First Church which tradition states stood on East Town Street. There is much reason to hope that it can be found. All of these churches were "lost" either due to inadequate supervision or insufficiency of funds.

Southeast Ohio Conference. — If some of the patriarchs of Scioto Conference could have heard this new name in-





Map showing new boundaries of reorganized
Southeast Ohio Conference — 1901.



stead of "Scioto" it probably would have caused much stir and surprise among them. In 1901 by action of the General Conference the Southeast Ohio Conference was brought into being by taking in all of the former Scioto Conference including the area which had been surrendered on the north in the formation of the Central Ohio Conference. The regained territory brought with it Columbus, Westerville, Newark, and some other smaller churches to the north. This fast developing addition greatly enhanced the former Scioto Conference which now took the name of Southeast Ohio Conference. The Central Ohio Conference was dissolved. Sandusky Conference also regained some of its former territory.

The Southeast Ohio Conference continued fifty years of uninterrupted service to the United Brethren denomination until 1951 when, due to the union of the Evangelical and United Brethren Churches in November of 1946, it became necessary to make some slight boundary changes in the conference.

Sessions of Scioto, Southeast Ohio, and Ohio Southeast Conference.

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1810, Aug. 13	Home of Michael Creider Ross County	Newcomer	No Record
1811, Aug. 23	Fairfield County		No Record
1812, Aug. 24	Home of Fred'k Herman Fairfield County	Newcomer	W. Smith
1813, Aug. 26	Home of Peter Seltz Fairfield County	Newcomer	W. Smith
1814, Aug. 23	Home of Andrew Zeller Montgomery County	Newcomer	/s/C. Newcomer
1815, June 27	Home of Jacob Mechlin Fairfield County	Newcomer	/s/C. Newcomer
1816, June 11	Home of Andrew Zeller Montgomery County	Newcomer	H. Evinger Conroth
1817, June 17	Home of Widow Kramer Fairfield County	Newcomer	J. G. Pfrimmer
1818, June 16	Home of Joseph Fry Warren County	Newcomer	J. G. Pfrimmer
1819, June 15	Home of Fred'k Pontius Ross County	Newcomer, Zeller	J. G. Pfrimmer J. McNamar

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1820, June 20	Home of Henry Kumler Butler County	Newcomer, Zeller	J. G. Pfrimmer J. McNamar
1821, May 23	Church at Adelphi Ross County	Newcomer, Hoffman	H. Kumler S. Hiestand
1822, May 28	Home of Andrew Zeller Montgomery County	Newcomer, Hoffman	S. Hiestand L. Jones
1823, Aug. 12	Clark County, Indiana	Newcomer, Hoffman	L. Jones
1824, June 11	Home of Abraham Bookwalter	Newcomer, Hoffman	S. Hiestand A. Carder
1825, June 16	Home of George Graul	Newcomer H. Kumler	No Record
1826, May 16	Home of Wm. Abrose	Newcomer H. Kumler	No Record
1827, May 1	Home of Lewis Cramer	Newcomer H. Kumler	No Record
1828, May 6	Home of Peter Meyer	Newcomer H. Kumler	No Record
1829, May 11	Home of Bro. Arnee	Newcomer H. Kumler	Russel, Kuntz
1830, Apr. 27	Home of Philip Cramer	H. Kumler, Huffman	Russel, Brown
1831, May 17	Otterbein Church, Perry County	H. Kumler	Montgomery L. Cramer
1832, May 21	Home of George Crowls	H. Kumler	J. Smals, Montgomery
1833, May 9	Home of Fred'k Herman	H. Kumler	J. Bowlus, Montgomery
1834, May 20	Otterbein Church, Perry County	H. Kumler, Hiestand	J. Hiestand, Montgomery
1835, May 5	Dresbach Church Pickaway County	H. Kumler, Hiestand	L. Cramer Montgomery
1836, May 10	Union Church, Fairfield County	H. Kumler, Hiestand	E. Hibbard Montgomery
1837, Apr. 21	Union Church, Pickaway County	Samuel Hiestand	J. Montgomery
1838, May 8	Canal Winchester	Kumler, Hiestand, Erb	J. Montgomery
1839, Apr. 23	Pleasant Run Church, Fairfield County	H. Kumler, J. Erb	Wm. McCabe
1840, Mar. 16	Bethel Church, Fairfield County	H. Kumler, J. Erb	Wm. McCabe
1841, May 3	Otterbein Church, Pickaway County	H. Kumler, J. Erb	Wm. McCabe

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1842, May 2	Canal Winchester	Kumer, Jr., Coons	J. Montgomery
1843, Apr. 3	Dresbach Church, Ross County	John Coons	J. Montgomery
1844, Mar. 29	Etna Church	John Coons	Wm. McCabe, Montgomery
1845, Apr. 3	Ambrose Chapel, Highland County	John Coons	L. P. Allen
1845, Oct. 9	Otterbein Chapel, Perry County	J. Russel Wm. Hanby	J. Montgomery
1846, Oct. 26	Bethlehem Church, Pickaway County	J. J. Glossbrenner	J. Montgomery
1847, Oct. 28	Cynthiana Pike County	Wm. Hanby	J. C. Winter A. Winter
1848, Oct. 19	Pleasant Hill Church, Fairfield County	Wm. Hanby	J. Montgomery
1849, Oct. 17	Salem Church Fairfield Church	J. J. Glossbrenner	J. Montgomery
1850, Oct. 3	Zion Church, Perry County	L. Davis (Pro Tem)	J. Montgomery
1851, Oct. 2	Otterbein Church, Fayette County	David Edwards	J. Montgomery
1852, Sept. 30	Canal Winchester	David Edwards	J. Montgomery H. Staub
1853, Oct. 5	Morris Church, Pickaway County	Edwards, Davis Glossbrenner	J. Montgomery
1854, Sept. 26	Westerville Church	Glossbrenner Edwards, Davis	J. Montgomery
1855, Sept. 19	Bethlehem Church, Pickaway County	Glossbrenner Edwards	J. Montgomery
1856, Sept. 25	Cynthiana, Ohio	David Edwards	J. Montgomery
1857, Oct. 6	Pontius Church Pickaway County	L. Davis	J. Montgomery
1858, Oct. 15	Canal Winchester	L. Davis	J. Montgomery
1859, Oct. 28	Zion Church, Perry County	L. Davis	J. Montgomery
1860, Oct. 18	Ambrose Chapel, Highland County	L. Davis D. Edwards	J. Montgomery
1861, Oct. 3	Salem Church, Fairfield County	David Edwards	J. Montgomery
1862, Oct. 2	Franklin Chapel, Franklin County	David Edwards	J. Montgomery

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1863, Sept. 24	Pleasant Hill Church, Fairfield County	David Edwards	J. Montgomery
1864, Sept. 29	Otterbein Church, Perry County	David Edwards	D. Bonebrake
1865, Sept. 21	Canal Winchester	David Edwards	D. Bonebrake
1866, Sept. 13	Mt. Zion Church, Vinton County	David Edwards	J. Montgomery D. Bonebrake
1867, Sept. 12	Trinity Church, Fairfield County	David Edwards	D. Bonebrake
1868, Sept. 10	Westerville Church	David Edwards	J. Montgomery D. Bonebrake
1869, Sept. 2	Circleville Church	J. J. Glossbrenner	D. Bonebrake W. H. Spence
1870, Sept. 15	Antioch Church, Hocking County	J. J. Glossbrenner	D. Bonebrake
1871, Sept. 20	Cynthiana, Pike County	J. J. Glossbrenner	D. Bonebrake
1872, Sept. 18	Zion Church Perry County	J. J. Glossbrenner	D. Bonebrake
1873, Sept. 10	Pataskala, Ohio	Jonathan Weaver	D. Bonebrake
1874, Sept. 23	Columbus, Ohio	Jonathan Weaver	D. Bonebrake
1875, Sept. 22	Hallsville, Ross County	Jonathan Weaver	D. Bonebrake
1876, Oct. 4	Mt. Hermon Church, Pickaway County	Jonathan Weaver	D. Bonebrake
1877, Sept. 26	Bethel Church, Fairfield County	J. Dickson	W. G. Mauk
1878, Oct. 2	Morris Church, Pickaway County	J. Dickson	J. Oliver
1879, Oct. 8	Oak Hill, Jackson County	J. Dickson	J. Oliver
1880, Oct. 6	Fairview Church, Perry County	J. Dickson	C. H. Pratt
1881, Oct. 19	Fairview, Hocking County	L. Davis (Pro Tem)	C. H. Pratt
1882, Oct. 4	Ambrose Church, Highland County	J. J. Glossbrenner	C. H. Pratt
1883, Oct. 10	Hallsville Ross County	J. J. Glossbrenner	C. H. Pratt
1884, Oct. 8	Wellston Jackson County	J. W. Hott (Pro Tem)	C. H. Pratt
1885, Oct. 14	Otterbein Church, Perry County	Jonathan Weaver	C. H. Pratt

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1886, Oct. 13	Oak Hill, Jackson County	J. Dickson	T. L. Hass
1887, Oct. 12	Dresbach Church, Pickaway County	N. Castle	T. L. Hass G. Logan
1888, Oct. 10	Union Church, Hocking County	E. B. Kephart	T. L. Hass G. Logan
1889, Oct. 9	Wellston, Jackson County	J. Dickson	F. P. Rosselot W. H. Wright
1890, Oct. 8	Taylorville, Muskingum County	Jonathan Weaver	W. H. Wright
1891, Oct. 7	Mowreytown, Highland County	N. Castle	F. P. Rosselot W. H. Wright
1892, Oct. 5	Hallsville, Ross County	E. B. Kephart	F. P. Rosselot W. H. Wright
1893, Oct. 4	Oak Hill, Jackson County	J. S. Mills	J. B. Mathias W. H. Wright
1894, Oct. 10	Hamden Junction, Vinton County	E. B. Kephart	J. B. Mathias W. H. Wright
1895, Oct. 9	Logan, Hocking County	N. Castle	J. B. Mathias W. H. Wright
1896, Oct. 7	Wellston, Jackson County	J. W. Hott	J. B. Mathias W. H. Wright
1897, Oct. 14	Dresbach Church, Pickaway County	J. W. Hott	J. B. Mathias W. H. Wright
1898, Oct. 20	Jackson, Jackson County	J. W. Hott	J. B. Mathias W. H. Wright
1899, Oct. 18	Logan, Hocking County	Jonathan Weaver	J. B. Mathias W. H. Wright
1900, Oct. 17	Mowrystown, Ohio	J. W. Hott	J. B. Mathias W. H. Wright

SOUTHEAST OHIO CONFERENCES

1901, Oct. 16	Portsmouth, Ohio	E. B. Kephart	J. B. Mathias W. H. Wright
1902, Oct. 15	Oak Hill, Ohio	E. B. Kephart	J. B. Mathias W. H. Wright
1903, Oct. 14	Westerville, Ohio	E. B. Kephart	J. B. Mathias W. H. Wright
1904, Oct. 12	Wellston, Ohio	E. B. Kephart	J. B. Mathias W. H. Wright
1905, Sept. 12	Ashville, Ohio	J. S. Mills	J. B. Mathias W. H. Wright
1906, Sept. 12	Avondale, Columbus	J. S. Mills	J. B. Mathias W. H. Wright

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1907, Sept. 11	Crooksville, Ohio	J. S. Mills	J. B. Mathias A. J. Wagner
1908, Sept. 2	E. Main St., Newark	J. S. Mills	J. B. Mathias A. J. Wagner
1909, Sept. 8	Circleville, Ohio	W. M. Bell	N. E. Cornetet A. J. Wagner
1910, Sept. 21	Jackson, Ohio	G. M. Matthews	W. H. Howard A. J. Wagner
1911, Sept. 6	Lancaster, Ohio	W. M. Bell	W. H. Howard A. J. Wagner
1912, Sept. 4	Crooksville, Ohio	W. M. Bell	W. H. Howard A. J. Wagner
1913, Sept. 3	Baltimore, Ohio	G. M. Matthews	C. C. Allton A. J. Wagner
1914, Sept. 9	Bremen, Ohio	G. M. Matthews	C. C. Allton A. J. Wagner
1915, Sept. 8	Ashville, Ohio	G. M. Matthews	C. C. Allton A. J. Wagner
1916, Sept. 6	Westerville, Ohio	G. M. Matthews	C. C. Allton L. J. Hopper
1917, Sept. 5	Fifth Ave., Columbus	G. M. Matthews	C. C. Allton E. E. Harris
1918, Sept. 4	Portsmouth, Ohio	G. M. Matthews	J. O. Emerick E. E. Harris
1919, Sept. 3	Lancaster, Ohio	G. M. Matthews	J. O. Emerick E. E. Harris
1920, Sept. 1	Ashville, Ohio	G. M. Matthews	E. H. Dailey E. E. Harris
1921, Aug. 31	Wellston, Ohio	A. R. Clippinger	E. H. Dailey E. E. Harris
1922, Aug. 30	Logan, Ohio	A. R. Clippinger	E. H. Dailey E. E. Harris
1923, Aug. 29	Burgess Ave., Columbus	A. R. Clippinger	E. H. Dailey E. E. Harris
1924, Sept. 3	First Church, Chillicothe	A. R. Clippinger	E. H. Dailey E. E. Harris
1925, Sept. 2	Circleville, Ohio	A. R. Clippinger	E. H. Dailey E. E. Harris
1926, Sept. 1	First Church, Newark	A. R. Clippinger	E. H. Dailey
1927, Aug. 24	Washington Ave., Columbus	A. R. Clippinger	R. M. Johnson
1928, Aug. 29	Corning	A. R. Clippinger	R. M. Johnson

<i>Time</i>	<i>Place of Meeting</i>	<i>Presiding Bishops</i>	<i>Secretary</i>
1929, Sept. 4	Oak Hill	A. R. Clippinger	R. M. Johnson
1930, Sept. 3	Fifth Ave., Columbus	A. R. Clippinger	R. M. Johnson
1931, Aug. 26	Mills Memorial, Lancaster	A. R. Clippinger	L. H. Hampshire
1932, Sept. 6	Portsmouth First	A. R. Clippinger	L. H. Hampshire
1933, Sept. 5	Chillicothe First	A. R. Clippinger	L. H. Hampshire
1934, Sept. 4	Circleville First	A. R. Clippinger	W. E. Riebel
1935, Sept. 3	Wagner Memorial, Columbus	A. R. Clippinger	W. E. Riebel
1936, Sept. 2	First Church, Westerville	A. R. Clippinger	W. E. Riebel
1937, Aug. 25	First Church, Newark	A. R. Clippinger	W. E. Riebel
1938, Aug. 24	First Church, Chillicothe	A. R. Clippinger	W. E. Riebel
1939, Aug. 22	Mills Memorial, Lancaster	A. R. Clippinger	W. E. Riebel
1940, Aug. 20	Burgess Ave., Columbus	A. R. Clippinger	W. E. Riebel
1941, Aug. 26	First Church, Portsmouth	A. R. Clippinger	W. E. Riebel
1942, Aug. 24	Washington Ave., Columbus	A. R. Clippinger	W. E. Riebel
1943, Aug. 24	First Church, Newark	A. R. Clippinger	W. E. Riebel
1944, Aug. 29	First Church, Westerville	A. R. Clippinger	W. E. Riebel
1945, Aug. 28	Mills Memorial, Lancaster	A. R. Clippinger	W. E. Riebel
1946, Aug. 27	First Church, Chillicothe	A. R. Clippinger	W. E. Riebel
1947, Aug. 26	First Church, Circleville	A. R. Clippinger	W. E. Riebel
1948, Aug. 24	Burgess Ave., Columbus	George E. Epp	C. L. Wilson W. E. Riebel
1949, Aug. 23	Washington Ave., Columbus	A. R. Clippinger	C. L. Wilson
1950, Aug. 22	Logan	A. R. Clippinger	C. L. Wilson

FINAL SESSION OF SOUTHEAST OHIO CONFERENCE
AND
UNITING FIRST SESSION OF OHIO SOUTHEAST CONFERENCE

1951, Aug. 23	First Church, Westerville	Fred L. Dennis	C. L. Wilson
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CHAPTER V

SIGNIFICANT CONTRIBUTIONS

General Conference Sessions.—It is interesting to note that in the first fifty years of United Brethren history, there were five General Conferences held within the boundary of the Scioto Conference. They were as follows:

- 1821 Home of Dewalt Mechlin, Fairfield County, Ohio
- 1829 Home of Dewalt Mechlin, Fairfield County, Ohio
- 1833 Home of Geo. Dresbach, Pickaway County, Ohio
- 1841 Dresbach Church, Pickaway County, Ohio
- 1845 Circleville Church, Pickaway County, Ohio

It took exactly one hundred years to get another General Conference within the bounds of the conference, this being held in the First United Brethren Church in Westerville, Ohio in 1945.

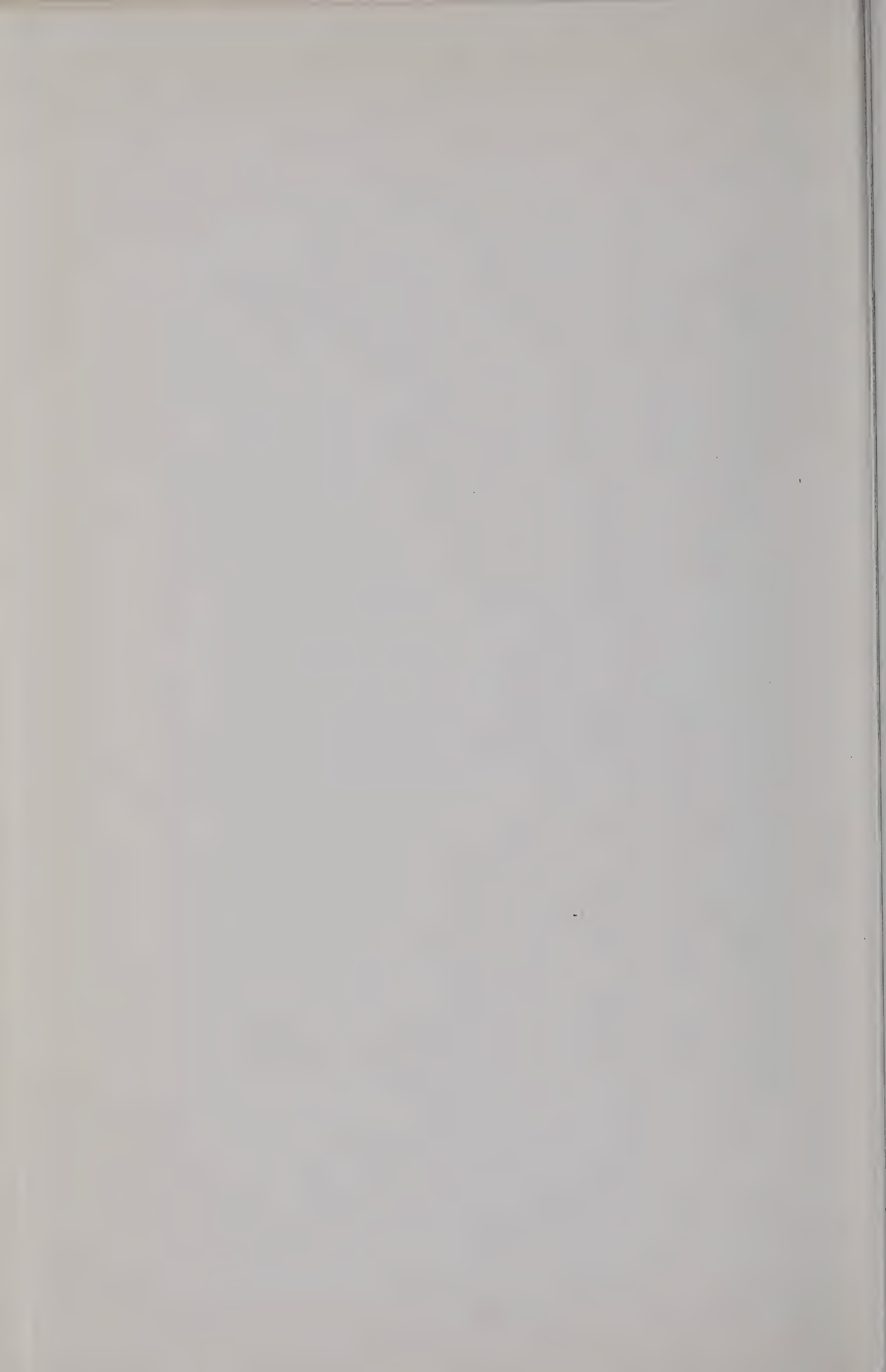
One can see immediately the strategic and important part played by the Scioto Conference as one views the General Conferences held in the heart of the United Brethren movement.

Early church buildings.—The Etam Church in Walnut Valley east of Chillicothe in Ross County has already been discussed. There are a number of other church houses, most of them one room buildings, that lend significance to the United Brethren movement in the Scioto Conference. Some of these remain intact and are used every week for religious services.

One of the most significant and historical churches is the Dresbach Church located on the Fairfield-Pickaway County line. There is some room for the tradition that this church was built in 1830, but it is certain that it was in use by 1835 since the Scioto Annual Conference met there for its session in that year.

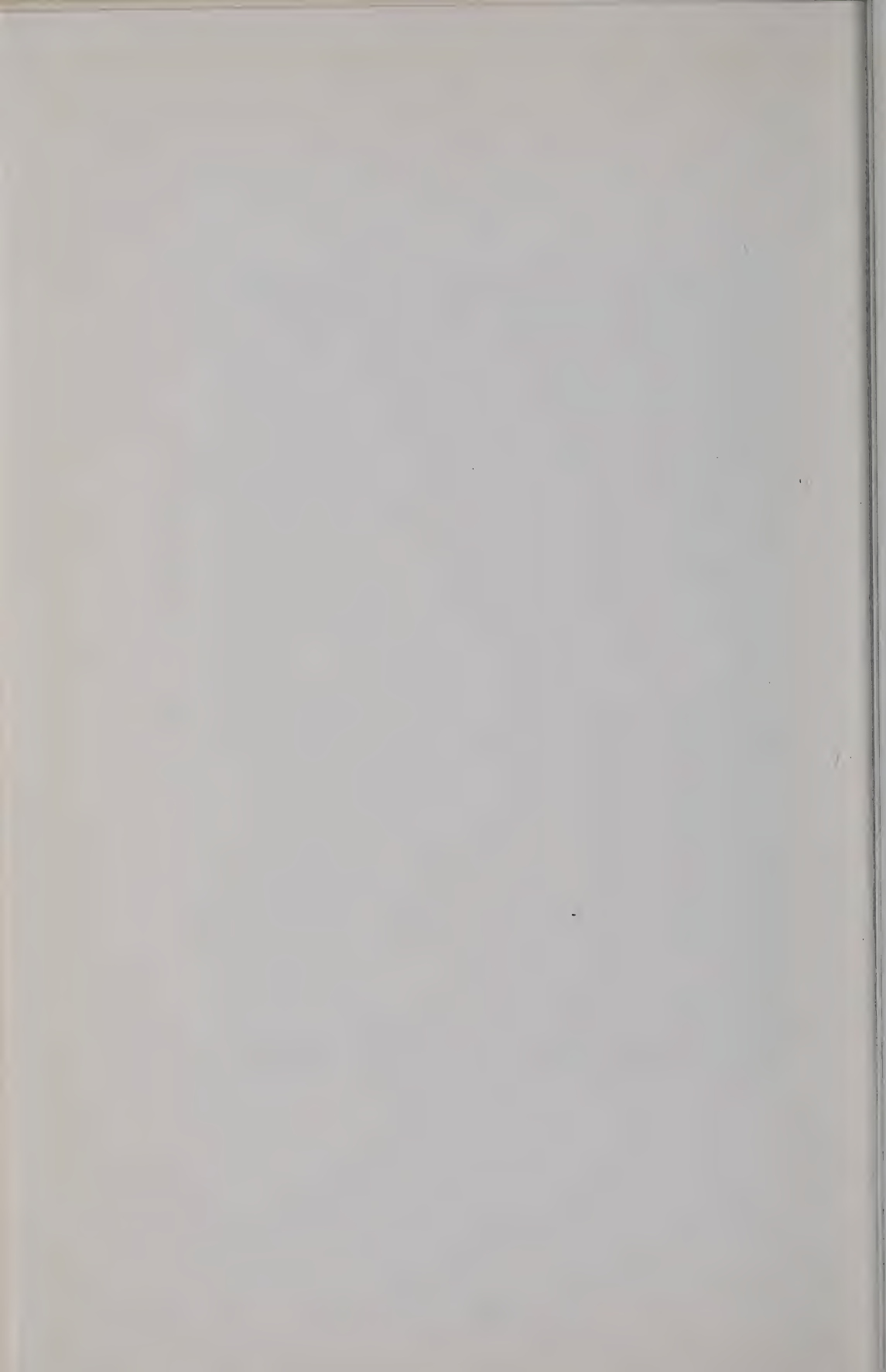


Otterbein EUB Church near Rushville, Perry County, Ohio. Built in 1829 or 1830 —
Annual Conferences of 1831, 1834, 1845, 1864, 1885, met here.



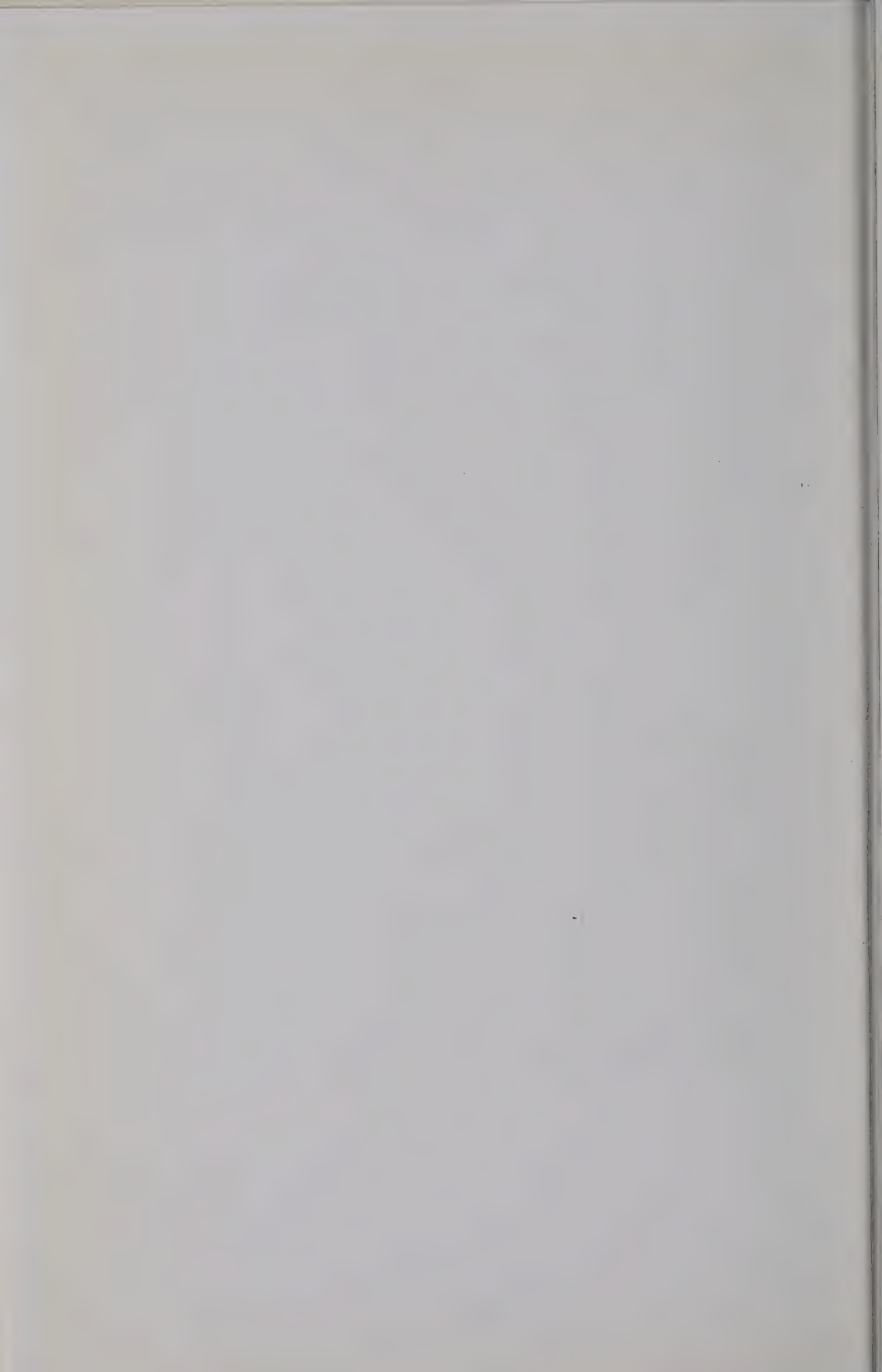


The Dresbach EUB Church — Possible date of 1830 — Pickaway County.
General Conference of 1841 met here — Annual Conferences of
1835, 1843, 1887, and 1897 met here.





**Morris EUB Church — Pickaway County, Ohio. Built prior to 1840.
Annual Conference met here in 1853 and 1878.**





Pontius EUB Church — Built prior to 1840. Annual Conference held here in 1857.



The Morris Church and the Pontius Church on the Pickaway Circuit were both built before 1840.

From the permanent record of the First Evangelical United Brethren Church in Circleville, which is kept in a depository in the Third National Bank at Circleville, we learned that this church was granted corporation March 16, 1839 by the town of Circleville. The ground was purchased December 10, 1839 and final papers approved the same date. This record states that a quarterly conference was held in the new church in 1841. General Conference was held there in 1845. The present church is on the same location but is not the same structure.

Mac Noggle, President of the Third National Bank in Circleville, and Pickaway County's best historian, during October, 1952, showed to Dr. E. E. Harris and this writer a comparative illustration of the city of Circleville in 1836 and 1936. Portrayed and listed as two of the important buildings in the town were the First United Brethren Church building and a church of German-speaking United Brethren. Both of these were in use in 1836! This is not in conflict with what was said earlier about First Church in Circleville. This church could have been in existence prior to 1839 in another location in Circleville. In reference to the German United Brethren Church, it took only a few minutes to discover, with the aid of Mr. Noggle, the location and the actual building in which these people worshiped. It is now called Wolfe's Grocery and the exterior and some of the interior have been remodeled. However, part of the original floor is still in use and the pews (made of walnut) which were in the church were used to make bins for the grocery store. Viewing the interior of the bins, one discovers where the end of the pews were once fastened to the wall.

The oldest church building in Scioto Conference, outside of Etam Church, is Otterbein Church near Rushville in Perry County, Ohio. The Scioto Annual Conference met there on May 17, 1831. How long this church has been erected before this annual conference session cannot be determined, but it was probably not earlier than 1829 or 1830.

In the year 1821 Bishop Newcomer conducted the annual conference at Adelphi which is located in the southeast corner of Ross County. Mr. Benner Armstrong, a banker living in Adelphi, reports the historical tradition that the United Brethren people and the Presbyterian people shared a one-room church building during this period. This church was located just a short distance from the center of Adelphi in the corner of an old cemetery, which contains tombstones dating back to this period. The framework of this church is now a part of a machinery shed owned and operated by the John Deere Implement Company in Adelphi.

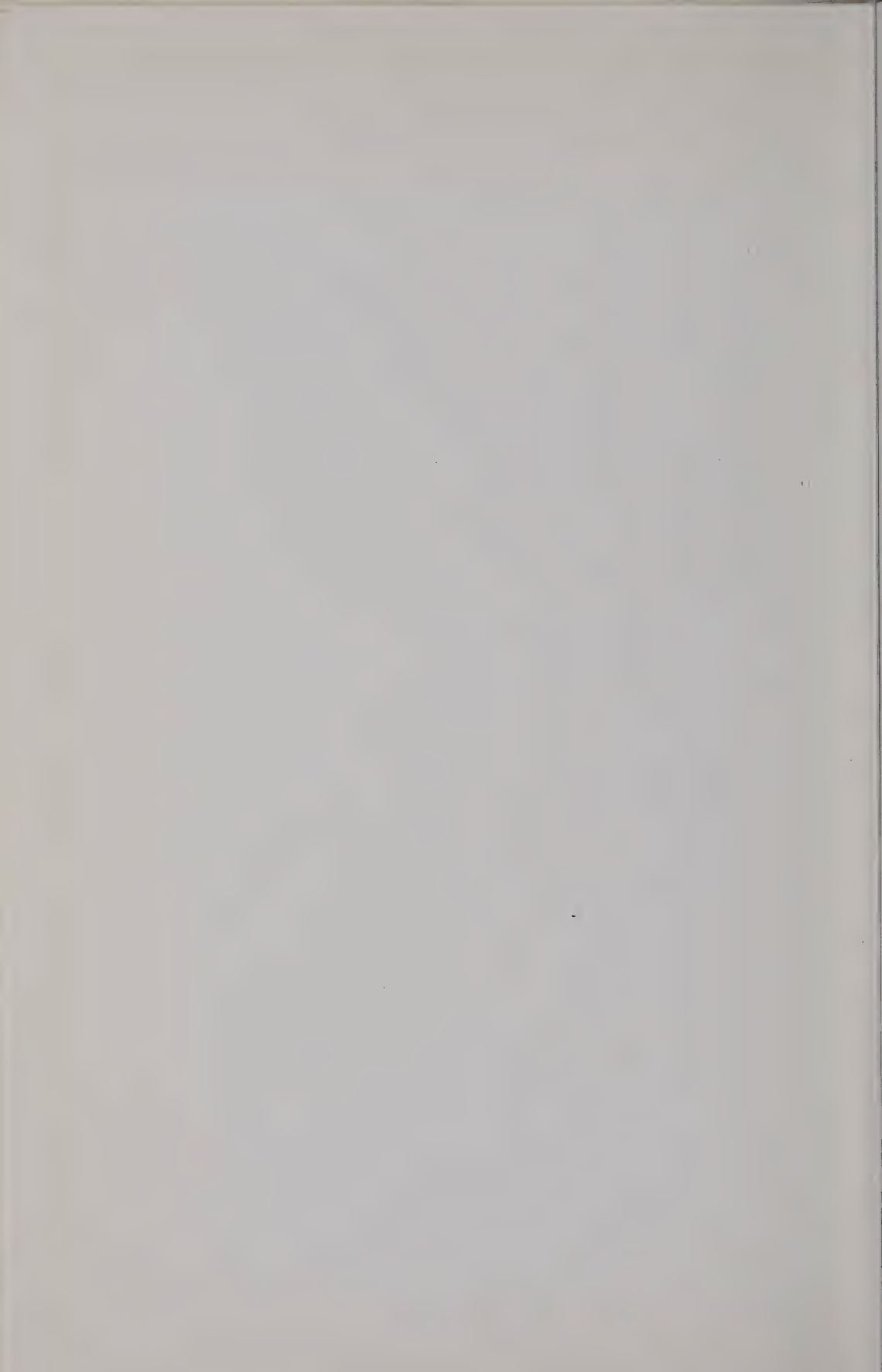
The spread of United Brethrenism and the building of churches was quite rapid prior to the mid-century mark. Space in this presentation limits a discussion of all of them. The present conference, however, can justifiably point with pride to a number of churches within its boundaries that have long since passed the century mark, and are still active today.

Origin of Children's Day. — The origin of Children's Day had its birth in June 1879, in the Canal Winchester United Brethren Church. Mrs. W. J. Davis, wife of Rev. W. J. Davis, for a long period had been possessed of the conviction that the birthday of Philip William Otterbein should be fittingly observed. She obtained a picture of Otterbein and decorated it with a wreath. She gathered the children of the church, trained them in a special program and directed the service according to the *Religious Telescope*, May 24, 1916. This Children's Day service, according to all available records, was the first in the United Brethren denomination.

The use of organs. — The first organ in the United Brethren denomination was purchased in 1865 at the Canal Winchester Church under the pastorate of Rev. William Hanby. Miss Jennie Hanby, daughter of Rev. William Hanby, was the first organist. It was during this period that there was much opposition to the use of instrumental music in the church. It required a leader like Rev. William Hanby to pioneer in this field.

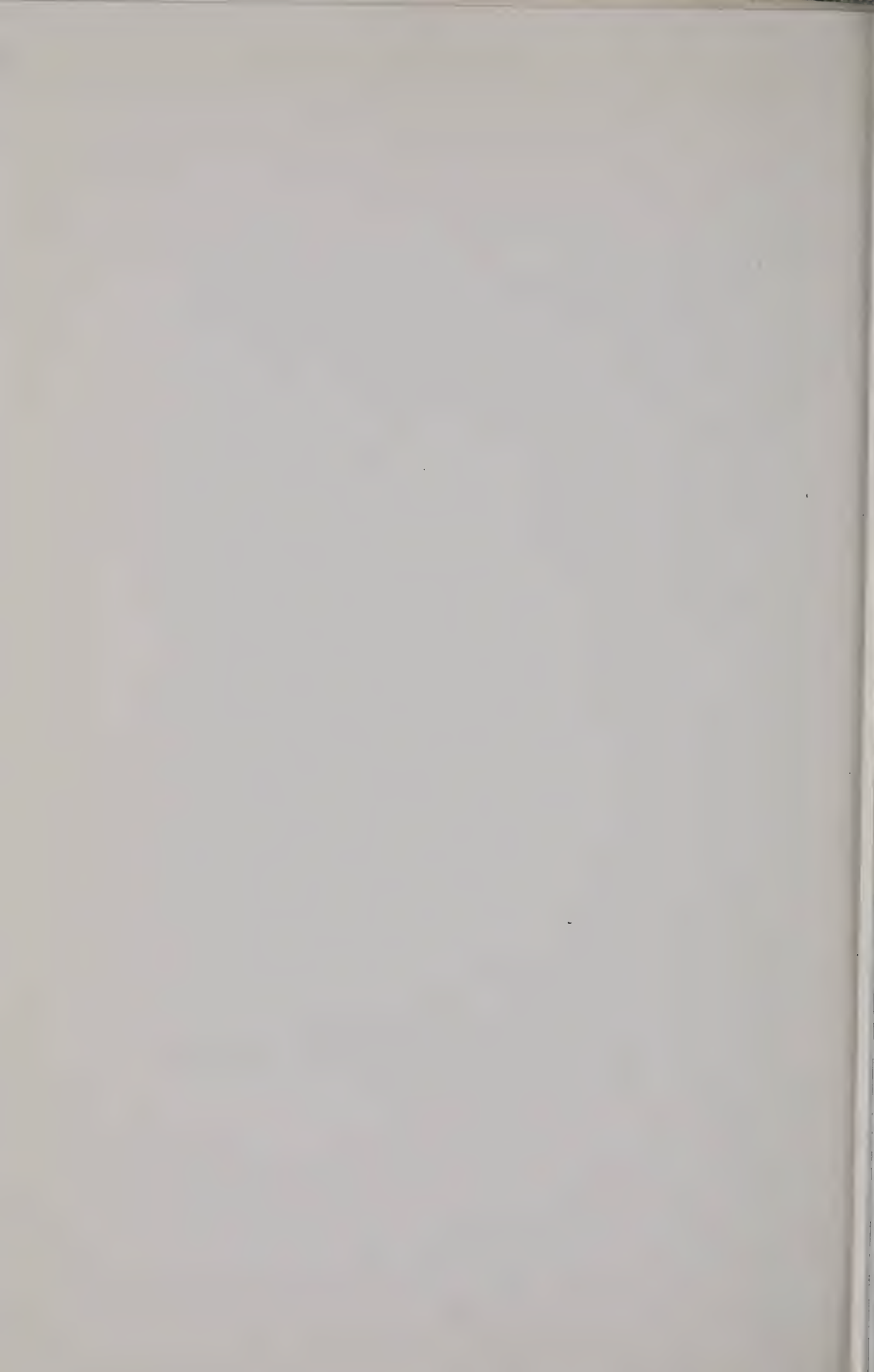


Barn in Adelphi, Ohio, containing frame of the former United Brethren Church.
Bishop Newcomer held Annual Conference in this building in 1821.





Rev. C. A. Walter and Mr. Benner Armstrong, banker and town historian of Adelphi,
at the site of the Adelphi United Brethren Church, dating 1821.



In 1866 John Collins Bright, then pastor of the United Brethren Church in Galion, Ohio purchased an organ and arranged for a volunteer choir. In the book *Our Heroes* (p. 149) it states that "this was the first church to introduce organs, or to favor instrumental music in the church, with one exception." That exception was the Canal Winchester Church in 1865.

Sunday Schools. — From old handwritten records of the Canal Winchester United Brethren Church and the History of Hamilton Township, Franklin County, Ohio, we learn that a Sunday school was in operation in the United Brethren Church as early as 1833 and possibly as early as 1828 or 1829. This undoubtedly was the first in the Old Scioto Conference, and among the earliest in the denomination.

First Benevolent Society. — A society had been formed in the east for the relief of superannuated ministers, worn-out traveling ministers, their widows and orphan children. There was a growing conviction that something must be done in the west.¹ On February 4, 1826 a charter was secured from the State Legislature of Ohio to obtain the desired object. Following is a copy of this charter verbatim:

AN ACT

Of the Legislature of the State of Ohio to incorporate the Benevolent Society of the United Brethren in Christ.

SEC. 1. "Be it enacted by the General Assembly of the State of Ohio, that Jos. Hoffman, Dewalt Mechlin, Samuel Hiestand, Lewis Cramer, Samuel Myers, George Benedum and John Coons, and their successors to be elected agreeably to the rules and regulations of said Society, shall be, and they are hereby declared to be one community corporation and body politic by the name of "The Trustees of the Benevolent Society of the United Brethren in Christ," in the county of Fairfield and State of Ohio; and by the same shall have perpetual succession, and be able to sue and be sued, plead and be impleaded, answer and be answered, defend and be defended in any court of law, or equity in this State or elsewhere; and to make and have a common seal, and the same to alter or renew at pleasure; and also to ordain and establish such by-laws and ordinances as to

1. Hanby, *History of the U. B.*, p. 213.

them shall appear necessary for regulating the concerns of said society — the same not being inconsistent with the constitution and laws of this State and the United States.

SEC. 2. That the objects of said corporation are hereby declared to be the raising a fund by donations and annual subscriptions, for the support of traveling superannuated and other indigent preachers of said society; for which purposes the said society shall be capable in law at all times, to purchase, take, have and hold and possess to them and their successors, in fee simple or otherwise, any lands, tenements, annuities, chattles or any other property by the bargain and sale, gift, grant, demise or bequests of any person or persons, body politic, or corporate capable in law, to make the same; and the same at their pleasure, to alien, sell, transfer or lease in such manner as they may judge most conducive to the benevolent purposes of said society: Provided, that the said society shall not at any time hold real personal or mixed property exceeding in all, the yearly income of five thousand dollars.

SEC. 3. That all acts or deeds of said society, shall be signed by the President of said Trustees, and sealed with their corporate seal, and all deeds made by them for the conveyance of lands and tenements of the society, which by the laws of this State, ought to be acknowledged and recorded, shall be signed and sealed as aforesaid, and shall also be acknowledged by the President of said Trustees and recorded according to law; and all acts or deeds of said society so authenticated, shall be valid and efficient in law; Provided, that said Trustees shall not use their funds for the purpose of Banking, or for any other purpose inconsistent with the interest and meaning of this act."¹

W. W. IRVIN,
Speaker House Reps.

ALLEN TRIMBLE,
Speaker of the Senate.

The constitution of the Benevolent Society made the provision that any person paying into the treasury sixty cents annually would be a member for the time being. Ten dollars gave the person a life-time membership without further contributions. The trustees of this society were to meet every four years.

Launching of the Religious Telescope. — The story of how this paper came into existence could come from no better source than from one who was the editor on two different occasions in the formative years of its beginning, namely William Hanby. Much of the following comes from his pen, although not verbatim.

1. *Ibid.*, pp. 213-215.

For many years there was a growing need felt among the brethren for a printing establishment and especially a religious periodical to disseminate the news of the church, inspirational material, official actions of conferences and discussions on relevant issues of the day, such as slavery, alcoholism, etc. At the General Conference in May 1833, held at George Dresbach's, three trustees were appointed to circulate subscriptions. The different annual conferences were to secure donations for buying a building, press materials, etc., for starting a printing office.

It was agreed to locate this establishment in Circleville, Ohio. George Dresbach, Jonathan Dresbach and John Russell were appointed trustees. The first two mentioned brothers were outstanding lay leaders in Pickaway County and are buried close to one another in the cemetery next to the historical Dresbach Church.

On April 12, 1834, the trustees purchased at a public sale, a printing press with type, cases and other apparatus for \$455. They needed a place to set up and on May 30, 1834 they bought a lot and two houses in Circleville from Z. R. Martin, Esq., for the sum of \$550. On November 10, 1834 they purchased two fonts of type from William R. Rhinehart for \$325. They hired Rhinehart as editor and on New Year's Eve, December 31, 1834 they issued the first number of a semi-monthly paper at \$1.50 per year. They called it the *Religious Telescope*.

Having a debt of about \$1600 and 1,197 subscribers, the *Religious Telescope* was launched into what became a very stormy future, in which it nearly perished. Had it not been for the skillful leadership of William Hanby, this new venture would have gone by the wayside. In its seventh year, the *Religious Telescope* had liabilities amounting to about \$6000 and its fate was doubtful. In 1845 when Hanby was elected bishop, the situation had been reversed and the *Religious Telescope* was established with 3,090 subscribers, and a net profit of \$1206.

It was also in 1845 that according to the Permanent Record of the Circleville First United Brethren Church

(mentioned previously) there was an agreement made to move the Printing Establishment from the place of its origin to the basement of the Circleville United Brethren Church. This was done and it remained here until its removal to Dayton, Ohio in 1853.¹

Otterbein College. — Should a detailed history be written of the first and oldest of all our educational institutions, Otterbein College, this would be a book in itself. Our purpose here is to give a developmental sketch to show how it originated as a result of progressive thinking on the part of some of our early ministers and lay leaders, in particular, Lewis Davis.

The General Conference in 1845, with mixed feelings voted in favor of an institution of learning:

Resolved, 1st, That proper means be adopted to establish an institution of learning; 2d, that it be recommended to the attention of the Annual Conferences, avoiding however unredeemable debts.²

Those who favored a college had to make their case and push their project for every inch of ground was hotly contested. Many, including high officials in the church, saw only serious injury to their beloved church.

The Scioto Conference, convening at Bethlehem Church on the banks of the Big Walnut Creek in Pickaway County, Ohio, on October 26, 1846, received a delegation of citizens from Westerville offering to sell to the conference the property of Blendon Young Men's Seminary for \$1300, a sum sufficient to liquidate the debt on that institution. This school had previously been operated by the Methodist Episcopal Church, but due to the establishment of Ohio Wesleyan University at Delaware nearby, the Blendon Seminary closed its doors. A committee of three persons: William Hanby, Jonathan Dresbach, and Lewis Davis was appointed to visit, examine and report on this property. This was done and the property purchased.

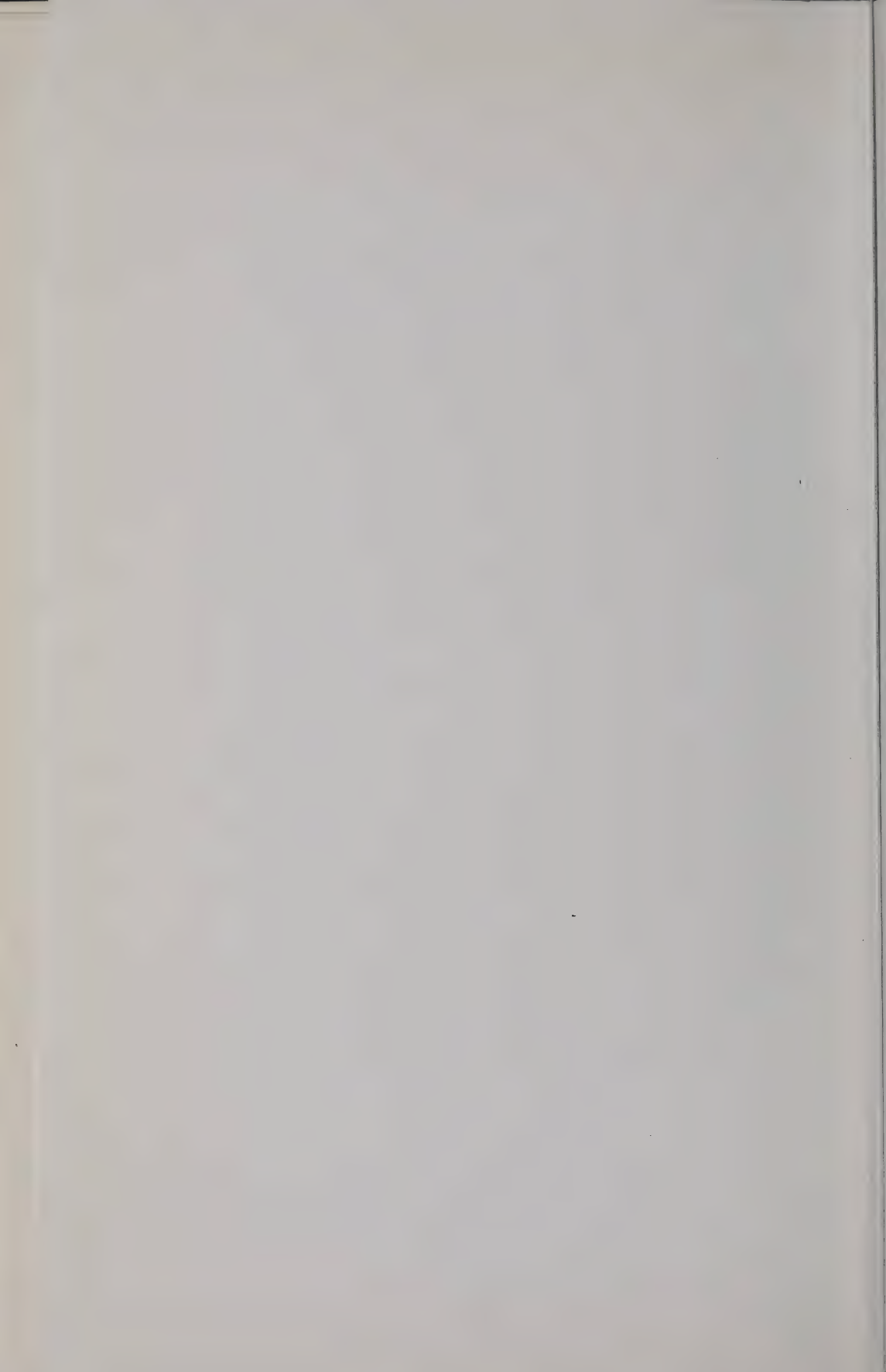
The Bethlehem Church does not exist today. Its loca-

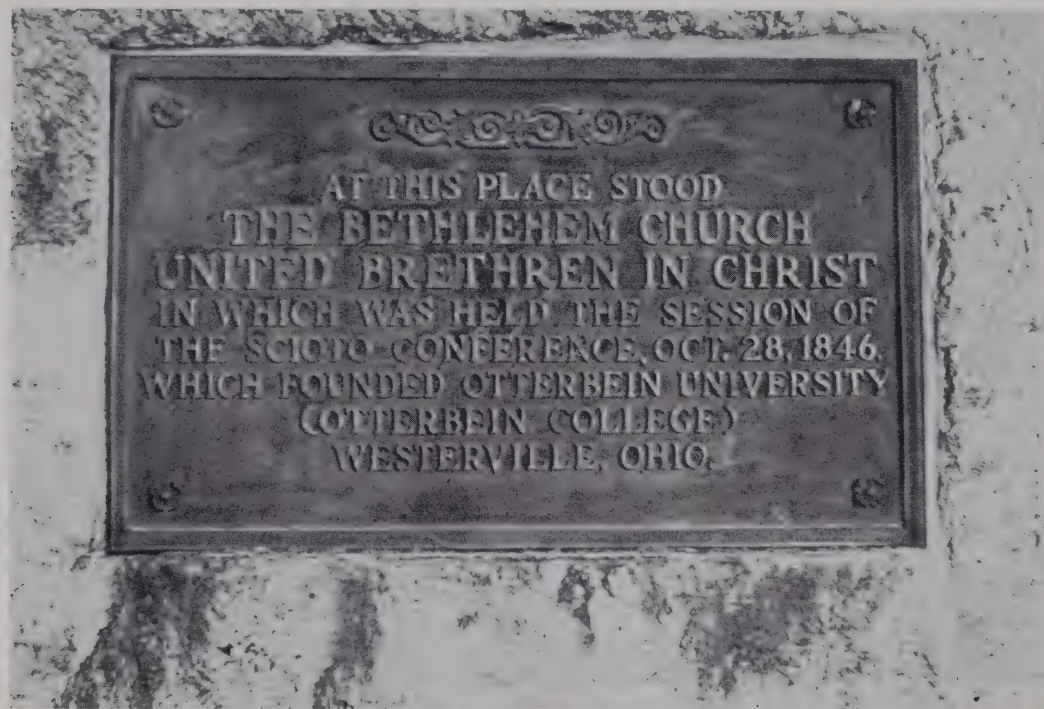
1. *Ibid.*, pp. 236-238.

2. United Brethren in Christ, *General Conference Minutes*, 1845.

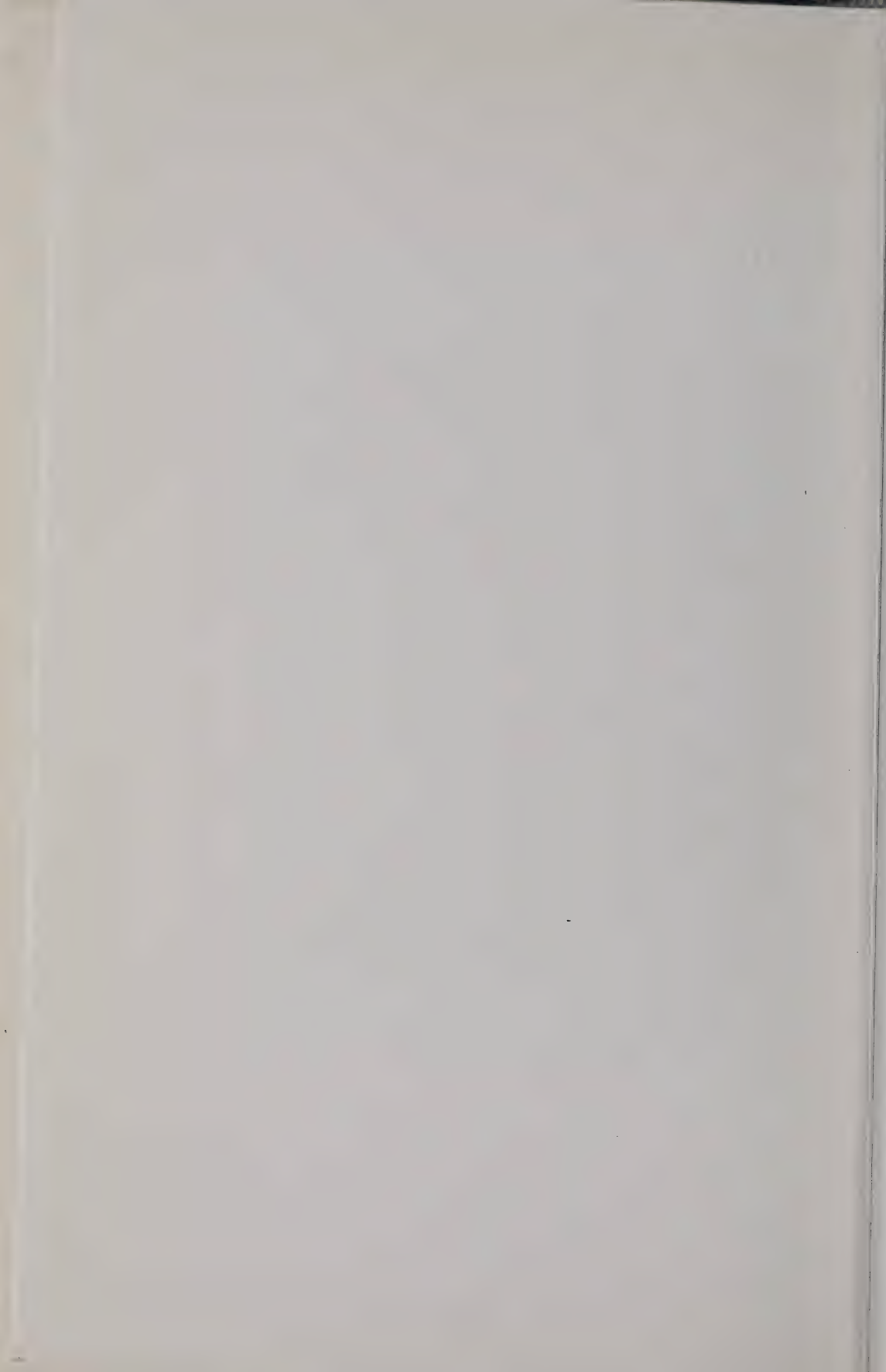


Site of Bethlehem Church where at the Annual Conference in 1846,
Otterbein University was founded.



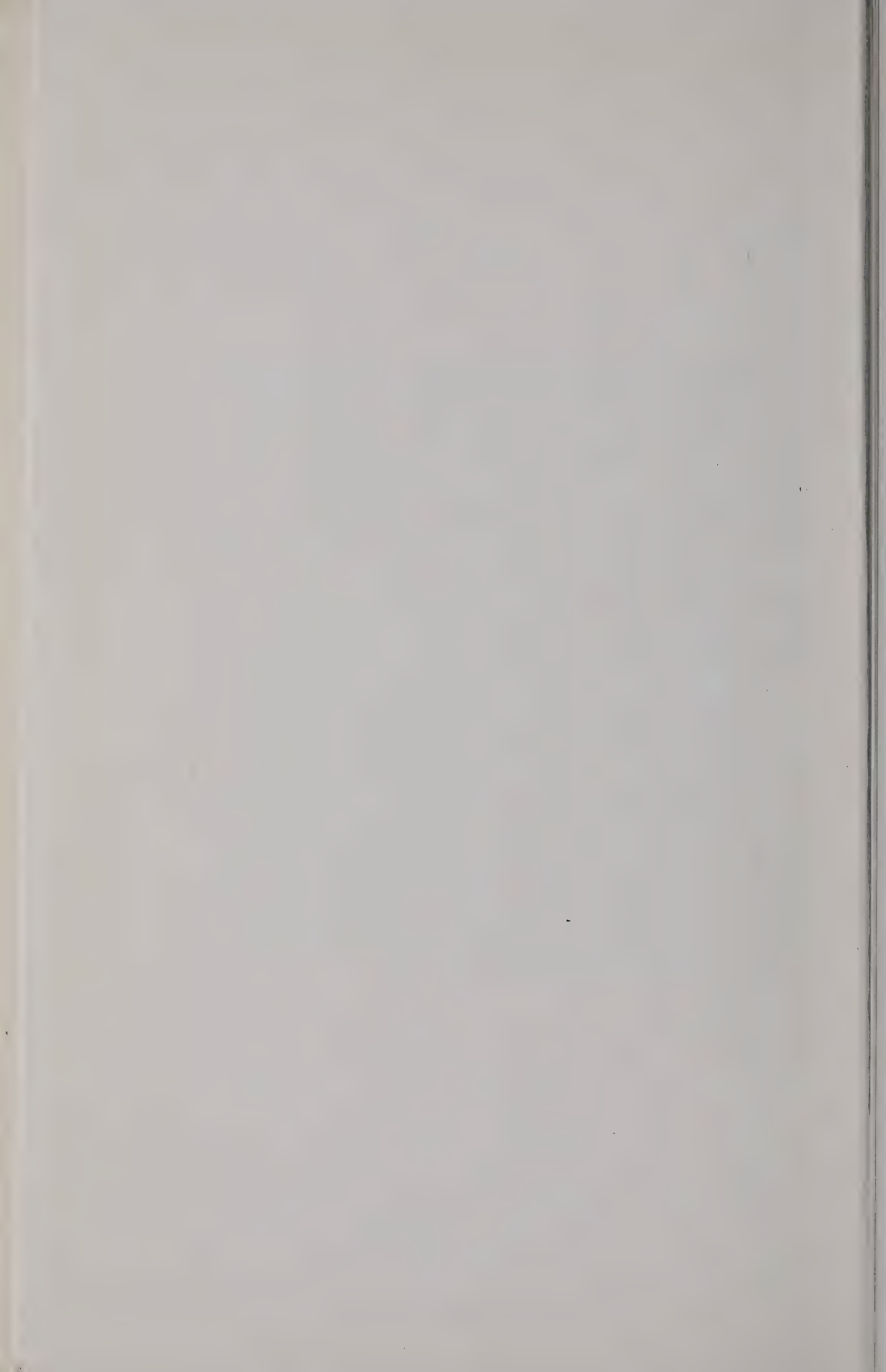


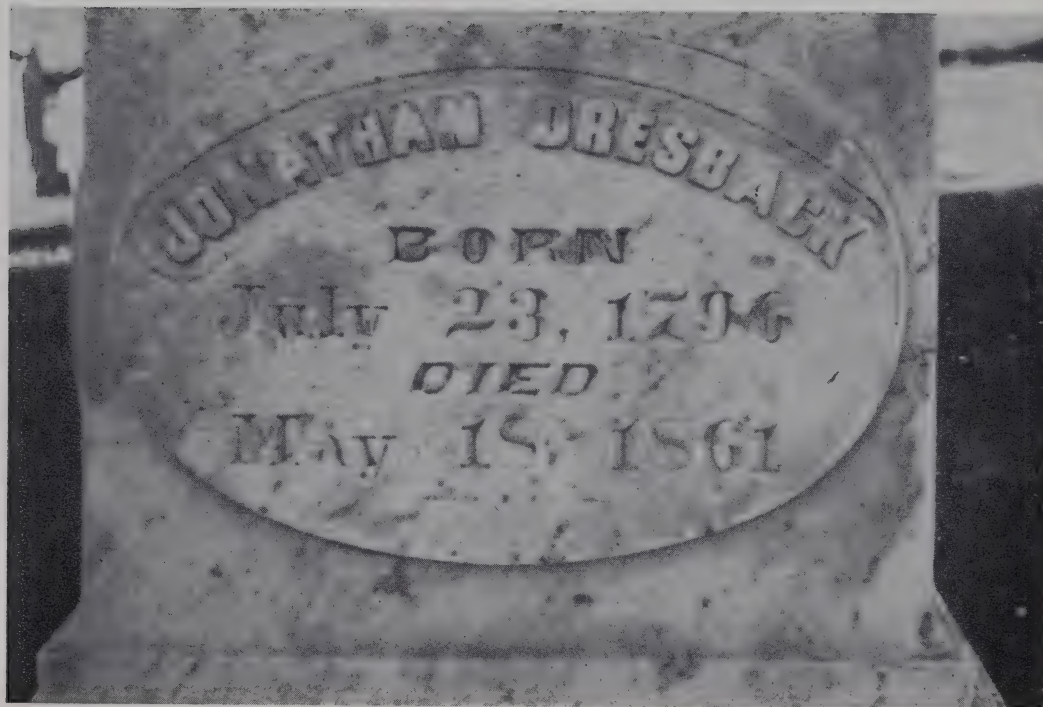
The inscription on the stone memorial indicating the site of Bethlehem Church where it was decided to start Otterbein University. The year was 1846.



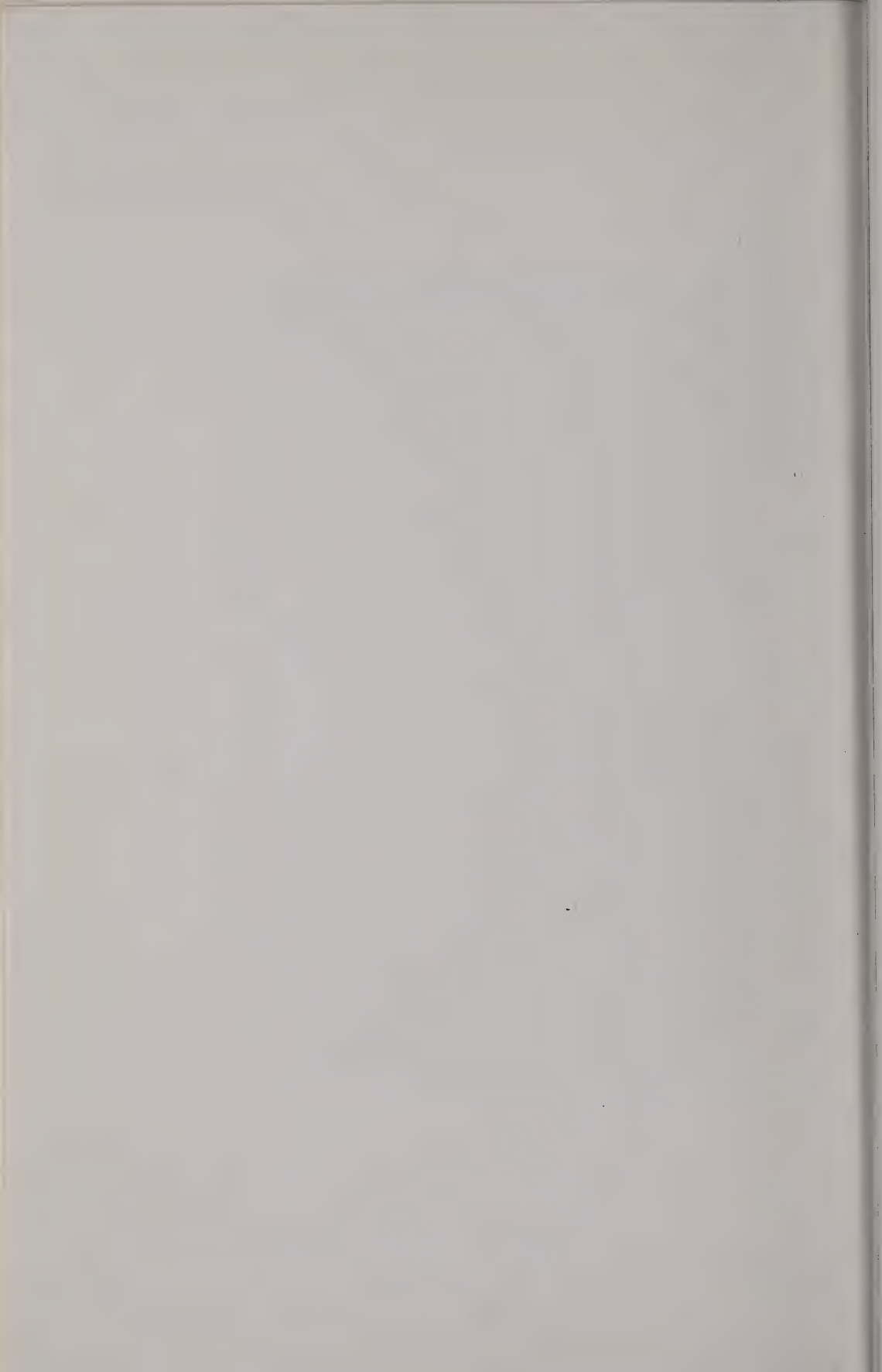


Otterbein College — Established 1847



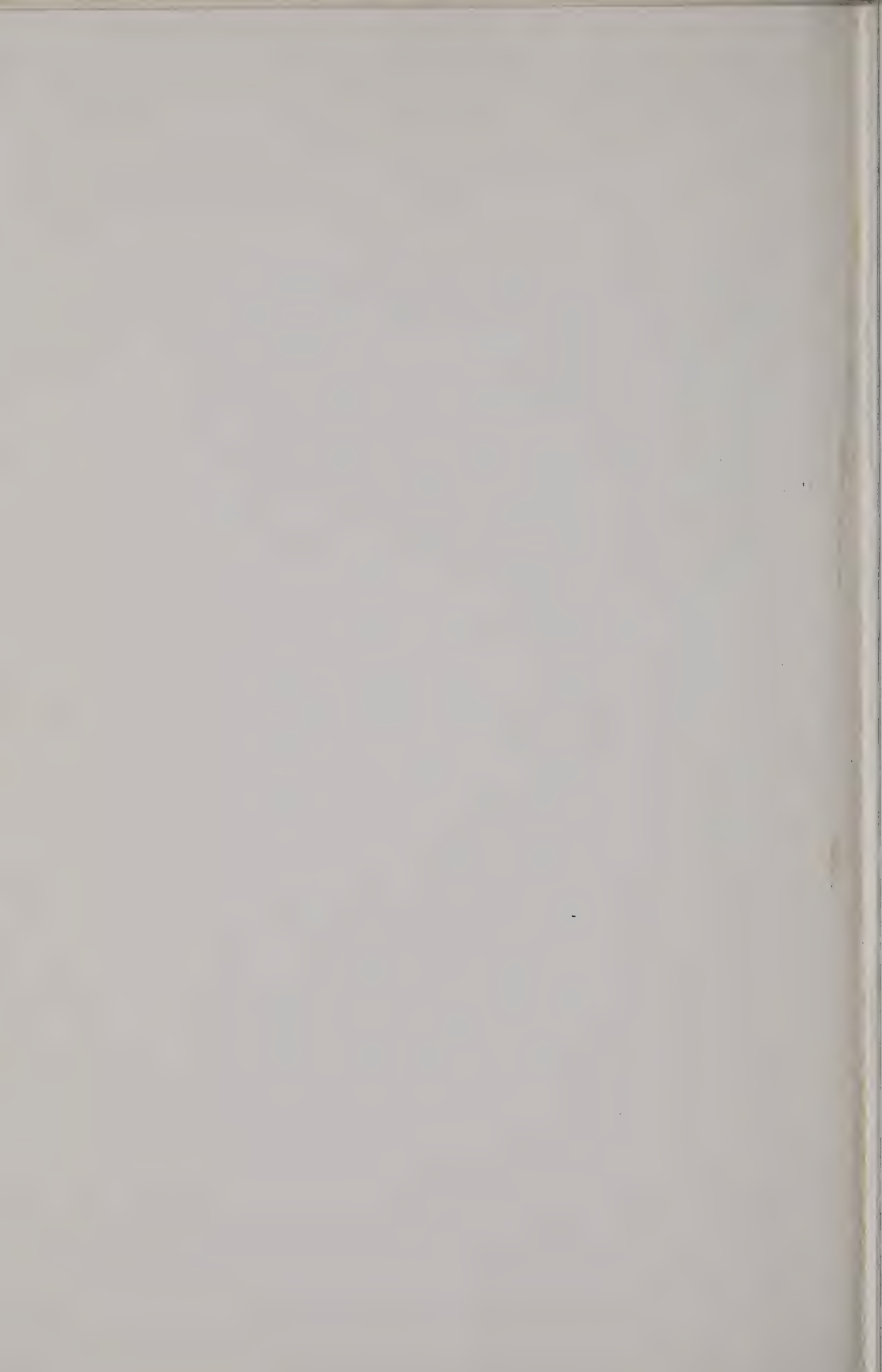


Burial Marker of Jonathan Dresbach, 1796-1861. A lay leader for higher education.
First trustee for "RELIGIOUS TELESCOPE" in 1833, located in Circleville, Ohio.





Burial Marker of George Dresbach — 1784 - 1863. A prominent lay leader in United Brethren Movement. A first trustee for the "RELIGIOUS TELESCOPE," located in Circleville, Ohio.



tion is approximately five miles slightly southeast of Ashville in Pickaway County, Ohio. In 1946 the Southeast Ohio Conference, along with representatives from Otterbein College, erected a stone memorial with an appropriate plaque attached indicating this historic place in the history of the Evangelical United Brethren Church.

A resolution was adopted inviting other annual conferences to share in the enterprise. Lewis Davis was appointed the soliciting agent. In February of 1847 he visited Sandusky Conference, (See an account in his life's sketch) and over the opposition of Bishop John Russell, he secured the cooperation of that body. Muskingum rejected the offer at first, but in 1848 it decided to cooperate. Miami Conference stayed out until 1853.

The school had its official opening on September 2, 1847. William R. Griffith was the head and Miss C. Murray was assistant. Eight students applied for admission on the first day, but this increased to eighty-one during the school year. The school was unique in that it was one of the first of its kind to employ women on the faculty. It was the second college to have a coeducational system, Oberlin supposedly having been the first to include women as students in their school.¹

It was through the aggressive leadership of men like Lewis Davis and William Hanby, and consecrated laymen like George and Jonathan Dresbach, all of Scioto Conference, that the emphasis on higher education sprang into reality. Too much cannot be said in praising the efforts of Lewis Davis as "The Father of Higher Education." If he, along with others, could rise up for a glimpse of the place higher education has in our denominational life, he would say, "We did not labor in vain."

Bishops from Scioto Conference.—A total of seven bishops came from within the boundaries of Scioto Conference. It is not the writer's purpose to reiterate what has already been written about most of these men in this presentation. However, the following are the names of

1. John Wilson Owen, *A Short History of the United Brethren Church* (Dayton, Ohio: The Otterbein Press, 1944), p. 56.

the bishops who came from the Scioto Conference as such, and the dates they served:

Joseph Hoffman — 1821 to 1825

Samuel Hiestand — 1833 to 1838

John Coons — 1841 to 1845

William Hanby — 1845 to 1849

Job S. Mills. — The grandfather of J. S. Mills came to southeastern Ohio at an early day. The home of his father, Lewis Mills, for the greater part of his life was in Washington County, Ohio. Job S. Mills was born on February 28, 1848 near the village of Bartlett about midway between Athens and Marietta on U.S. Route 50.¹ He was the sixth child of a large family of twelve. The twelve children were from three marriages. Most of his childhood and manhood were characterized by a weak body and a sickly nature. He had not attended any school prior to the age of eleven, but at the age of fourteen, an unusual and profound hunger for education developed. This hunger led him to receive some of the best training for his day. He studied three years at Otterbein University, and later four years at Illinois Wesleyan University from which he graduated and received in succession the degrees of Ph. B., M. A., and Ph. D. He studied three years in the Chataqua University School of Theology, and visited the leading universities of this country, Germany and England. In 1890 he received the D. D. degree from Lebanon Valley College and Westfield. He received the LL. D. degree from Lane University in 1898.

Mills was converted in the Otterbein Church on Plymouth Circuit at the age of seventeen. He experienced the call of God to the ministry in 1866 while sitting under a tree reading the "Great Commission." In 1867 he was given an exhorter's license and a quarterly conference license on August 15, 1868. He asked permission from the Board of Missions of Scioto Conference to go to Africa for missionary work. They rejected his request say-

1. Koontz and Roush, *The Bishops*, II, 124.

ing he was too weak and sickly. They suggested an assistant pastorate.

Mills was sent to Palestine Circuit to serve with Joshua Montgomery. On July 31, 1870 he married Miss Sarah S. Metzger. In 1870 in September he went to Scioto Conference and was given Deavertown Circuit. He was also given his annual conference license at the same time. In the summer of 1871 he was assigned to First Church, Columbus. From September 1873 to September 1874 he ministered on Oak Hill Circuit.

In September of 1874 he came to Westerville Church as pastor. Here he remained for six years. In 1880 he was elected presiding elder of the Central Ohio Conference. From 1880 to 1883 he passed through a severe crisis in health and after this time, enjoyed good health. In 1884 leaving the work as presiding elder he assumed the pastorate at Galion, Ohio. 1885 found Mills again as the minister in Westerville.

The year 1887 placed Mills as a professor of English Literature and Rhetoric in Western College, Toledo, Iowa. In June 1889 he became the president and professor of philosophy. After three years he resigned the presidency and gave full time to the department of philosophy.

In the General Conference of 1893, Job Smith Mills was elected Bishop at the age of forty-five. In 1897, 1901, 1905, and 1909 he was re-elected.

Mills was busy as a writer and from his pen came books on *Holiness*, *Africa*, *Missionary Enterprise*, and he was co-author with Professor J. H. Ruebush of a volume on *Family Worship*.

J. S. Mills traveled extensively visiting Sierra Leone, West Africa, Germany, England, Puerto Rico and in 1907 and 1908 he was on a very taxing trip to the Orient. He returned a sick man. He never recovered, but died on September 16, 1909. His burial place is in Scottdale, Pennsylvania.

A regiment of ministers. — According to Dr. E. E. Harris, former Conference Historian of the Ohio Southeast Conference, there have been approximately one thou-

sand ministers who have either come from or served in these conferences. The Army of the Lord has marched and is marching through, turning to righteousness all who will heed the call of the Master and will turn and follow **Him**. **The** names of these ministers and references to **them** are too numerous to present here, but their consecrated services have been given and only God and Heaven can reveal the gigantic part these "heroes of the faith" have sacrificially given in building the Master's Kingdom in Southeast Ohio.

As this chapter on contributions of the Scioto Conference and its subsequent titles, has been presented, it can be said that here is a conference which has not been slack in giving leadership and taking the initial step in new undertakings for the cause of Christ.

APPENDIX I

ROLL OF MINISTERS, SCIOTO CONFERENCE, 1825 - 1900

There is no record available of the Scioto Conference 1825 to 1828

(For Roll of Ministers from 1900 - 1958 see Conference Minutes
for complete listing)

NOTE: These listings are for reference only and do not
constitute a complete and valid history of ministers.

1829

Samuel Hiestand — Died 1839

Elijah Collins

John Coons — (Bishop)

Nathaniel Havens — Died 1832

Joseph Hoffman — (Bishop)

John Russel — *(Bishop)

John Eckhart

James Kinney — Died 1832

Jacob Zepper

Philip Cramer

Dewalt Mecklin — Died 1839

George Benedum — Died 1838

1830

Lewis Kramer — Died 1847

William Hastings — Died 1848

Andrew Bird — Expelled 1832

J. (Joshua) Montgomery — Died 1870

William Ambrose

George Custard — Expelled 1841

John Bower

Frederick Showers — Expelled — Unchristian like conduct

Isacher Pepper

Zechariah Leatherwood — Died 1850

Royal Hastings

Daniel Davis — Name dropped 1878

James Hutchins

1831

Benjamin Moore

Johnathan Harrison — Expelled 1833

William Tracey

Andrew Sonners — Expelled 1831 — Immoral conduct
John Bowser — Transferred 1838
Lewis Conaway — Removed without transfer
William Dunn — Expelled 1833
Benjamin Kiger — Transferred 1842
Joshua Green — Expelled 1848
Abraham Williams
John Climer
Jerimiah Brown
William Hanby — (Bishop)
Henry Erret
Nathan Pullam
John Aumock — Transferred 1844
John Smaltz — Died 1847
Jacob Zeller — Died 1833
John Ross — Expelled 1843 — Immoral conduct
Jacob Lehman — Died 1848
Elias Vandemark — Transferred 1857
John Bower
Daniel Davis — Died 1857
Thomas Forsythe — 1871
Abraham Miller — Transferred 1833

1832

Samuel Longshore — Died 1834

1833

Edward Timmins
John Climer
Francis Climer
John Kunce
John Duit — Restored after having been expelled
Jacob Baulus
John Fry
Charles Beam
James Ross
Alexander Montgomery
Nathan Smith — Transferred 1855
Daniel C. Topping — Expelled 1839
George C. Densel
Elisha C. Wright — Transferred
Theophilus Hastings
Lewis Calvin
John Alsop
Josiah Eastman — Withdrawn 1841
Samuel Joseph — Died 1843
Jacob Miller
James Frisby — Expelled 1841

James Drake — Died 1835
Henry Lightneker — Died 1835
Orange Strong
John Crum
John Lehman — Died 1841

1834

Benjiman Kaufman
William Davis
Morris Roe
Mathias Ambrose — Died 1850
John Miller
James S. Wright — Transferred — Returned — Expelled 1861

1835

Elisha Hibbord
John Coons — Transferred 1845
Wm. Rhinehart — Transferred 1842
John Eckard — Died 1851
Davis Shaffer — Transferred 1844
Henry Kramer — Expelled 1838
Jacob Ebert (Ebbord) — Expelled 1851
Cornelius Sharp — Transferred 1849
George Patterson
Charles Reed
Pleasant Brock
William McCabe
John Huffman — Transferred 1837
Philip Coons — Transferred 1854
Enoc Huffman

1836

H. Comler (?)
William Davis (W. W.) — Died 1868
James Drake
David Edwards — Bishop — Died 1876
Lewis Ambrose — Transferred 1855
Wilson Coons — Transferred 1846
J. R. Hibbord — Expelled 1839

1837

Fred Showers
S. L. Mohler — Expelled 1840
Jonas Frownfelter — To Radicals 1889
Jacob Winters — Died 1844

1838

John Dewitt — Died 1869
Horace Bray

Eliphas Perkins — Died 1856
 Jacob Alsbaugh — Died 1844
 John Powell — Transferred 1843
 Wm. Fisher — Transferred 1874
 Philip Lamb — Name erased 1854
 Ebenezer Drake — Expelled 1840 — Immoral conduct
 Meranda Searls — Withdrawn 1858
 Cornelius Tharp
 John Schmon (?)
 Benjamin Keyser
 Abram Eby — Dismissed — Insubordination — Died 1848

1839

Samuel Huston — Expelled 1843 — Immoral conduct
 Horatio Evans — Expelled 1842
 Isaac Kretzinger — Transferred 1854
 William Samson — Died 1887
 Lewis Davis — Bishop — To the Radicals
 P. E. Benedum
 William Leist
 Jesse Bright — Transferred 1851
 David Johnston
 Stephen Slaughter
 William Freeman

1840

George Preston
 John L. Condon — Transferred 1844
 Garret Color — Name erased 1854
 M. Bitter
 William Lowry — Died 1873
 William B. Jarvis — Withdrawn
 Baker Gilispie — Died 1880
 John Crites
 John Eby — Transferred 1842
 Lemuel Yarnell — Expelled 1848
 George Hathaway — Standing Forfeited 1859
 John Eastman
 R. E. H. Levering — Expelled

1841

Henry H. Jones
 B. Kiger
 Jesse Willson — Withdrawn
 Joshua Green — Renounced and expelled
 William Estep — Referred back to Quarterly Conference —
 1850 — Died 1885
 D. M. Glaney — Transferred 1844 — Returned — Died 1860
 Anthony Swazy — Transferred 1857

Henry Stump — Transferred 1845

Joshua Conn — Died 1847

Frederick Hood

1842

Thomas Munion — Withdrawn 1846

1843

John Felcol

Geo. H. Bower — Died 1873

John Gold (Gould) — Expelled 1856 — Immorality

S. L. Barnes — Expelled 1845

George Livingston

1844

Harmon Heicher

Ruben Horn

John Markwood

T. C. Winters — Withdrawn 1850

Joseph M. Spangler

George Anstine — Transferred 1846

Abraham Winters — Died 1857

1845 (Spring Conference)

Richard Pratt — Name erased 1852

Jonathan Winn — Transferred 1855

Alexander Conklin — Transferred 1845

1845 (Fall Conference)

W. H. Tripp — Died 1849

Charles Matheney

Benjamin H. Kerns — Died 1885

A. McNutt

1846

Nehemiah Altman — Transferred 1853

J. Kirts — Transferred 1847

Peter Appleman — Died 1876

Washington Beaty — Transferred 1860

1847

Silvester Needum

William Furguson

Jacob Roth

Charles Price

1848

J. T. Babcock

J. W. Durant — Referred back to Quarterly Conference 1850

Expelled 1854 — Trans. 1861

J. R. Redfern

David Shrader
Joseph Fink — Transferred 1851

1849

Joseph Dolby
William Waters
Israel Doane
Joshua Sease
James Everhart — To Radicals 1889

1850

Henry Staub
Joel Williams
W. Slaughter — Letter of dismissal 1858
J. Y. Lewis — Transferred 1873
A. M. Thornton
Conrad Erreth

1851

John Deaver
Noah Lore
Cyrus Wood
Abraham Schisler — Transferred 1855
Paul Wambaugh — Died 1858
Jacob Sholler

1852

J. P. Whitehead
J. Winger
J. L. Bookwalter
M. Sieler — Transferred 1858
D. Stoltz — Transferred 1852
P. Smith
George Perkins — Transferred 1857
C. R. Reed

1853

J. S. Davis
J. Romack — Name erased 1875
William McDaniels — Died 1889
J. O. Fox — Died 1875
G. Dill — Withdrawn 1857
L. Johnston

1854

Solomon Zepper
Joel Brundage — Transferred 1869
Edward Tremain — Transferred 1872
O. Spencer — Died 1885

1855

Albert B. Cone — Died 1869

1856

F. C. Hood

A. G. Hempleman — Radical 1889

1857

M. Northland — Transferred 1858

N. J. Smith — Died 1894

A. W. Karnes

J. Treat

W. R. Burnsworth — To Radicals 1889

J. Iles — Transferred to Central Ohio Conference

W. H. Brown — Irregularly withdrawn

1858

John Dorcas

John S. King — Withdrawn under suspension

Joseph McVeigh — Died 1889

Abraham Zumbro

John Bickel

Adam Kernex

W. H. Spenser

P. Lamb — Name returned

1859

E. Vandemark — Name returned and then transferred to
Central Ohio Conference

S. H. Brake

Valentine Zimmerman — Died 1878

N. Gardener

H. Jones — Died 1859

1860

H. Finkbone

A. J. Watts — Irregularly withdrawn 1874

Moses Will — Name erased 1890

Samuel Longshore died in 1834. This must have been
another by same name

N. Huffman

Dan'l Bonebrake

1861

Isaac Koitsinger

H. Benton

J. W. Sleeper

J. Irvin

Thomas Ford

Levi Baughman

1862

S. Lively — Name erased 1863
S. B. Alden
F. J. Fisher — Died 1885
Isaac McCan — Died 1890
J. Kelley — Transferred 1862

1863

J. Winn — Received by transfer
E. P. Alderman
M. Wheatcraft

The long-hand records of the conference discontinue with 1863. While there is evidence that the minutes were printed in pamphlet form as early as 1867, and most likely beginning 1864. However, we have available no records for 1864 through 1867.

1864 to 1868

J. W. Windom — Dismissed at his own request 1871
D. W. Lawrence — Name erased 1868
D. Folk — To the Radicals 1889
T. Ford — Name erased 1876
J. H. Dickson
E. W. Howe
A. G. Jones — Died 1880
L. H. Montgomery
J. A. Thacker
J. V. Potts
S. Lively — Restored
E. Frampton — Withdrawn under charges
J. W. Howe — Transferred 1885
S. W. Whitmore — Died 1900
I. P. Patch — Irregularly withdrawn 1869
D. B. Zigler
W. H. Price

1869

S. Barcus — Transfer 1869
William Hoffines — Name erased 1869
S. Lee
J. Dorcas — (See 1873)
William Phillips
B. W. Mason — To Radicals 1889
G. W. Hensley
S. Conant
J. A. Brown
W. Smith
P. L. Hinton — To Central Ohio Conference 1868
J. S. Mills — Bishop — To Central Ohio Conference

1870 to 1871 (No minutes available for 1870)

D. A. Johnston
W. B. Davis — Returned
M. M. Kilpatrick
A. Glaze — Transfer to any Conference 1872
R. F. Humphreys — Died 1885
G. W. Vansickle — Name erased 1875

1872

S. Martin — Transfer to any Conference 1872
J. Dorcas — Transferred to any Conference 1872
S. F. Altman
O. P. Louthan — Transfer to any Conference 1875
G. W. Belt
E. Blosser
R. Moore
J. W. Shell
G. W. Tuttle — To Radicals 1889

1873

J. H. Robb — Transfer to Central Ohio
E. Shoemaker — Expelled 1875
J. Boner
J. M. Windom — Reinstated — Died 1886

1874

Daniel Lambert
H. H. Miles
J. W. Shade — Transfer 1881. Returned, name erased 1884
J. W. Cummings
W. J. Davis
George Geiger
J. A. Weller

1875

J. M. Mills
G. W. Deaver
P. Wagner
C. H. McCormack
John F. Smith

1876

J. Dorcas — Transfer returned — This man in and out
several times
Jacob L. Mauger
J. Warden Willis
John Oliver — Transferred 1888

1877 - 1878 (No records available for 1877)

C. H. Pratt — To Radicals 1889
Wm. H. Brown

Jesse C. McLaughlin — Honorable dismissal 1892

Henry Eby — Transfer 1881

G. W. Morgan

1879

G. S. Gibbons — Name erased 1879

E. Robinson — Expelled 1879

1880

George Logan

D. Wetsel

1881

W. H. Wright — Transfer to any conference 1887

A. Bateson

L. C. Perry

A. A. Chapman

T. L. Hass — Irregularly withdrawn 1890

L. Southard — Died 1890

J. W. Zimmerman — Transfer 1881

C. L. Southard — Died 1890

1882

J. Jarvis

1883 - 1884 (No records available for 1885)

J. S. Turbin

J. A. Wolf — Died 1886

E. H. Stiers — Irregularly withdrawn 1896

Jeremiah Tyler — Irregularly withdrawn 1890

Samuel Zinn

J. M. Canter — Died 1888

George Walton — To the Radicals 1889

A. E. Wright — Transferred 1892

William Hemisfar

J. E. Swords

1886

George Sollers

G. B. Weaver

George Orndorf

L. A. Bateson — Died 1891

Thomas Evans — Expelled 1897

1887

J. B. Mathias

C. N. Hass — Irregularly withdrawn 1891

W. O. Cornetet — Transferred 1888

G. F. Hughes

A. Lantz — Name erased 1887

1888

G. W. Tyler
C. Laughlin
R. Powers — Irregularly withdrawn
Thomas A. Wilson
W. B. Yates — Deceased 1892
N. E. Cornetet
W. F. Durr — To Central Ohio Conference 1889

1889

O. C. Wright — Transfer 1896
F. P. Rosselot — Transferred 1892

1890

Ennitt Gwartney

1891

S. W. McBride
E. E. Swords — Transferred 1895

1892

J. W. Stiverson — Transferred
G. V. Prince
C. C. Alton
O. F. Wingett — Expelled 1892

1893

W. L. Tyler — Transferred 1899
A. G. Brown
J. H. Walker — Irregularly withdrawn 1898
C. P. Cornetet
A. H. Cisena
J. C. Berry — Irregularly withdrawn 1895
Diogene Caron
Silas R. Shaw

1894

D. E. Weaver
J. E. Comer
W. E. Rowe
J. L. Sonner — Transfer 1897
C. M. Faulkner

1895

F. O. Blamer — Referred back to Quarterly Conference
E. W. Runyon — Irregularly withdrawn 1895
W. T. Boice — Name erased 1898
William Phillips — Transferred 1895

1896

J. I. McKinzie — Referred back 1896

D. A. Johnston — Returned
W. A. Smith
R. A. Powell
P. F. Burns — Referred back 1900
C. N. Canter
A. H. West

Compiled by C. A. WALTER

APPENDIX II

Abandoned and discontinued churches and classes of the Scioto Conference, Southeast Ohio and the Ohio Southeast Conference of the Evangelical United Brethren Church.

The dates given indicate year in Conference Minutes where church is mentioned.

Antioch — Deavertown Circuit — 1871
Alma — Beaver Circuit — 1907
Adelphi — Hallsville Circuit — 1821
Ambrose — Hillsboro Circuit — 1872
Aumiller — (German) Scioto Circuit — 1902
Amsterdam — Jacksonville Circuit —
Aaron's Creek — Lawrence County — 1871
Amity — Galloway Circuit (near Jeffersonville) — 1928

Broad Street, Columbus — 1902
Bethel — Baltimore Circuit — 1937
Bethel — Albany Circuit — 1817
Bethlehem — Site of Otterbein College Memorial — 1846
Bailey's Run, near Belpre — 1871
Bethel — In Lawrence County
Bethel — Cedarville Circuit — 1878
Brush Creek — Deavertown Circuit — 1879
Buckingham — Perry County — 1922
Buchanan — Pike County — 1881
Bays Bottom — Burlington Circuit — 1872
Berlin — South of Wellston — 1912
Bethany — Ringgold Circuit — 1926
Bethel — Cynthiana Circuit — 1872
Boydton — Cynthiana Circuit — 1871
Blue Creek — South Bloomingville Circuit — 1875
Bloom Switch — Near South Webster — 1917
Beard — (Old furnace site) Wilksville Circuit — 1879
Big Run — (Below Broadwell) — 1905
Bethel — Pleasant Run Circuit — 1871
Bethel — Plymouth Circuit — 1878
Bartlett — Broadwell Circuit —
Bunker Hull — Antioch Circuit — 1907
Back Run — Deavertown Circuit — 1878
Baily Run — Deavertown Circuit — 1885

Cynthiana — Pike County — 1855
Colored Church — North East of Beaver — 1859
California — (Stockdale) Scioto Circuit — 1875

Crown City

Carmens — Near Centerville, East of Oak Hill — 1872

Corryville — Near Proctorsville — 1903

Console — Near Murray City — 1906

Congo — Perry County — 1923

Coalgate — Near Murray City — 1921

Clifford — Pike County — 1916

Cannon's Creek — Lawrence County

Canaan — McArthur Circuit — 1879

Camberry Furnace — Centerville Circuit — 1872

Centerfield — Washington Circuit — 1872

Calvery Class — Portland Circuit — 1874

Caddus — McArthur Circuit — 1872

Concord — Cedarville Circuit — 1871

Darby — Peoria Circuit — 1936

Dever Valley — South Webster Circuit

Decatur — Cedarville Circuit

(Later on Broadwell) — 1871

Dennison Chapel — Harrisonville Circuit — 1861 — 1935

Dresbach — About three miles southwest of Hallsville — 1843

Duncan Run — Deavertown Circuit — 1871

Downards — Wilksville, later Radcliff Circuit —

Dover Class — Near Belpre — 1878

Derthick — Near Murray City

East Monroe — Cynthiana Circuit

East Union — Lancaster Circuit — 1872

Eden — Albany Circuit — 1869

Eight Square — Albany Circuit — 1869

Eliza — Old Furnace Site — Jackson County

Etna — Pike County — (Also called Mt. Etna)

Franklin Class — Columbus — 1871

Fairview — Oak Hill Circuit —

Fairview — Called Yankee Hill — Pike County

Fairview — Junction City Circuit — 1916

Fincastle — Browntown Circuit —

Fellowship — Walnut Circuit — 1872

Fairview — Burlington Circuit — 1872

Forky Brush — Albany Circuit

Franklinton — Columbus — 1871

Galloway — To the Presbyterian Church — 1931

Getaway Class — Burlington Circuit — 1871

Gallia — At Gallia Furnace — Oak Hill Circuit — 1936

Griffin — Willow Creek Circuit — (Later Guysville) — 1872

Grims — Perry County — 1923

- Good Hope — Morgan Circuit — 1932
Gideon — Baltimore Circuit — 1891 — 1921
German Church, Chillicothe — Located on High Street
Between Chestnut and Mill — 1875
German Church — Circleville
Galbrith — Palistine Circuit (Later Harrisburg) — 1869
Green Hill — Palistine Circuit (Later Harrisburg) — 1869
Hopewell — Near Lancaster — 1872 — 1901
Hopedale — Portland Circuit — 1871
Hooper — Cedarville Circuit — 1871
Hilliards — Near Columbus — 1872
Highland — Near Pomeroy — 1872
Hecla Furnace — Lawrence County — 1917
Hawks Class — Near Wilksville — 1872
Hebron — Deavertown Circuit
Hazel — Cyricuse Circuit
Harmony — Gore Charge
Harrison — Union Church — One mile east of Minford,
Scioto County
Harmony Grove — Gibisonville Circuit — 1871
Harmony Class — Cedarville Circuit — 1871
Hamptonstall — Bloomingville Circuit — 1872
Haga — Broadwell Circuit
Habern — Hamden Circuit — 1914
Jacksonville — Locust Grove Circuit — 1875
Jacksontown — Jacksonville Circuit — 1905
Johns Creek — Lawrence Circuit
Jones Chapel — Locust Grove Circuit — 1872
Jordan Class — Cedarville Circuit — 1871
Kingston — 1945
Kelley Class — Procterville Circuit — 1905
Kalor — Gibisonville Circuit — 1876
Kinnikinnick — (Near Hallsville) — 1919
Liberty — Etna Circuit — 1872
Liberty — Cedarville Circuit — 1875
Leonards Chapel — Wrightsville Circuit
Lemon Hill — Deavertown Circuit — 1935
Lapperell — Cynthiana Circuit
Lincoln Class — (At Lincoln Furnace) Wilksville Circuit — 1872
Lebanon — Proctorsville Circuit — 1907
Liberty Hill — South Bloomingville Circuit — 1875
Liberty — Plymouth Circuit — 1871
Linville — Lawrence Circuit — 1917
Locust Grove — Adams County — 1921
Long Run — North Newark Circuit — 1921

Lottridge — Guysville Circuit — 1916
Lockbourne Class — Walnut Circuit — 1872
Linwood — Near Columbus — 1872
Locust Grove — Wilksville Circuit

Mercersville — Gallia County (Burlington Circuit) — 1873
Mun's Run — (German) (Not far from North Moreland)
Mt. Carmen — Murray City Circuit
Mt. Carmel — Deavertown Circuit — 1876
Mt. Olive — Between Mercersville and Crown City
Mt. Pleasant — Albany Circuit — 1869
Mt. Moriah — Plymouth Circuit — 1871
Mt. Gilead — Baltimore Circuit — (Changed to Wildermuth)
Mt. Zion — Burlington Circuit — 1871
Mt. Olive — Centerville Circuit — 1872
Mt. Herman — Portland Circuit — 1872
Mt. Zion — Palistine Circuit — 1869
Marble Furnace — Locust Grove Circuit — 1871
Mt. Tabor — Beaver Circuit — 1907
Mt. Pleasant — Locust Grove Circuit — 1874
Mt. Pleasant — Licking Circuit —
Mt. Pleasant (Dickey Church) Lecta Circuit — 1903
Mt. Zion — Columbus —
Mt. Olive — Jacksontown — 1871
Mt. Moriah — Portland Circuit — 1871
Mt. Zion — Willow Creek — 1872
Mt. Moriah — Constitution Charge
Mt. Herman — Ashville Circuit — 1875
Macedonia — Hallsville Circuit —
Macedonia — Near Marietta — 1936
Macedonia — North Newark — 1928
Marieta Run — Near Broadwell — 1878
Mt. Herman — Licking County
Mt. Gilead — Licking Circuit
McHenry Class — Locust Grove Circuit — 1874
McNeeland Class — Locust Grove — 1872
Middleport (Pomeroy) German — 1872
Mt. Zion — Peoria Circuit — 1942
Mt. Liberty — Broadwell Circuit
Middle Ridge — Plymouth Circuit — 1878
Miller — Albany Circuit
Millersport — Burlington Circuit — 1871
Miners Chapel — Murray City Circuit
Morgan — Morgantown Pike County — 1911 - 1912
Mays Chapel — Walnut Circuit — 1876
Millville — Gibisonville Circuit — 1873

North Berlin — Lawrence County

Noname — Waverly Circuit — Sold 1956

New Boston — (Portsmouth)

New Zion — Logan Circuit — 1871

New Fain — Cynthiana Circuit — 1948

Otterbein — McArthur Circuit — 1871

Otterbein (Old Town) Syracuse Circuit — 1872

Otterbein — Lawrence Circuit — 1871

Olive Branch — Columbus — 1871

Olive Class — Hillsboro Circuit — 1872

Oak Hill — Portland Circuit — 1875

Otterbein — Bloomingville — 1872

Otterbein — Broadwell Circuit

Oma — Oak Hill Circuit — 1902

Olive Branch — Cedarville Circuit — 1871

Olive Class — Washington Mission — 1873

Olive — Proctorsville Circuit/Olio — Willow Creek Circuit

Old Danville — Mowrystown Circuit — 1932

Oil Springs — Philo Circuit — 1932

Olive Chapel — Lawrence Circuit

Otterbein — Plymouth Circuit

Oakland — West of Jackson — 1922

Oakland — North of Tarlton — 1872

Olio — Willow Creek Circuit

Pleasant Valley — Baltimore Circuit —

Pleasant Ridge — Palistine Circuit — 1874

Pleasant Hill — Hallsville Circuit

Pleasant Hill — Cedarville Circuit — 1871

Pleasant Valley — Cedarville Circuit — 1878

Pleasant View — Constitution Circuit — 1926

Pleasant Valley — South of Jasper, Pike County

Pleasant Corners — Galloway Circuit — 1875

Plain View — Mt. Carmel Circuit — 1921

Pisgah — Rushville Circuit — 1869

Pisgah — Etna Circuit — 1872

Proctorsville — Proctorsville Circuit — 1914

Pleasant Grove — Willow Creek Circuit — 1871

Pine Grove — Cedarville Circuit — 1871

Pleasant Grove — Pickaway Circuit — 1878

Pleasant Grove — Burlington Circuit — 1872

Pleasant Valley — Portland Circuit — 1871

Pleasant Home — Portland Circuit — 1872

Pleasant Run — Locust Grove Circuit — 1874

Pleasant Ridge — Deavertown Circuit — 1887

Pleasant Grove — Plymouth Circuit — 1872

Porter — (Also called Union) East of Minford

Pomeroy Chapel (German) Portland Circuit — 1872

- Pleasant View — Near Coolville — 1943
Palistine Class — Palistine Circuit — 1869
Piketon — Waverly Circuit — 1871
Pike Run — Hallsville Circuit — (South of Adelphi)
Pratts Fork — Willow Creek Circuit — (South of Athens)
Poplar Grove — Near Coalton
Park Class — Albany Circuit — 1875
Patten. Likely Patten's Mills, East of Hamden — 1872
Pleasant Grove — Guysville Circuit
Pleasant Valley — Cynthiana Circuit — 1872
Porter — German church about one and half miles from
Sciotoville — 1861
- Qualey — Broadwell Circuit — 1936
- Rocky Fork — Albany Circuit — 1869
Rehobeth — Walnut Circuit — 1873
Rock Spring — Pomeroy Circuit — 1873
Rose Class — Burlington Circuit — 1872
Roseville — Deavertown Circuit — 1939
Rushville — Still standing as part of a dwelling, (Roadhouse
and Livery Stable)
Rock Mills — West of Lancaster — 1936
Rehobeth — Willow Creek Circuit
Richland Furnace — McArthur Circuit — 1874
Reed Class (or Reedville) Willow Creek Circuit — 1872
Raysville — Bloomingville Circuit — (Could be Fairview
near Ray.) — 1872
Rainsboro — Cynthiana Circuit — 1869
- Slate Mills — Washington Circuit — 1874
Skinners Run — Portland Circuit
Shiloh — Midland City Circuit
Sonners Chapel — East Danville (South of Hillsboro)
Sinnit Class — Etna Circuit — 1872
Sheridian — Proctorsville Circuit — 1907
Sardinia — Near Mowerystown — 1907
Sand Run — Murray City Circuit
Salem — Canal Winchester Circuit — 1872
Salem — South Bloomingville — 1872
Saint Clair — Columbus — 1931
Sciotoville
Southland — Plymouth Circuit — 1931
Stewart — Guysville Circuit
Spencer Chapel — Cynthiana Circuit — 1872
Sulphur Springs — Perry County — 1922
Salem — Murray City Circuit — 1913
Slab Fork — Burlington Circuit — 1871

- South Bethel — Willow Creek Circuit
South Canaan — Willow Creek Circuit — 1872
Sharon — Near Columbus — 1872
Salem — Willow Creek Circuit — 1872

Taylorsville — Hillsboro Circuit — 1872 — 1926
Templetown — Burlington Circuit — 1871
Thomas Chapel — Galloway Circuit — 1875 — 1948
Tarlton — Pickaway Circuit — 1872 (Building moved to
 Laurelville —)
Timms Class — Palistine Circuit

Union — Wilksville Circuit — 1872
Upper Valley — Portland Circuit — 1871
Uningville — Galloway Circuit
Union — East of Bremen — (Conference held here
 May 10, 1936)
Union — Plymouth Circuit — 1871
Union — Portland Circuit — 1871
Union — Oak Hill Circuit
Union — Hallsville Circuit — 1871
Union Class — Etna Circuit — 1872
Union — Bloomingville Circuit — 1872

Vigo — Vigo Circuit — 1911
Valley Class — Jacksonville Circuit — 1906

Wheelersburg — 1923 — 1942
West Union Galloway Circuit —
West Shade — Portland Circuit — 1874
West Jefferson — 1919
Welch Chapel — Broadwell Circuit
Walerloo — Canal Winchester — 1878
Washington Furnace — Centerville Circuit — 1872
White Oak — Lawrence Circuit —
Wilcox — Centerville Circuit — 1872
Williamsburg —
Wilson Chapel — Washington Circuit — 1872
Willow Creek — Willow Creek Circuit — 1872

York — Gibinsonville Circuit — 1871

Zion — Oak Hill Circuit
Zion — Albany Circuit
Zanesville — (South, Avondale) — 1904
Zion — Logan Circuit — 1922
Zion — Albany Circuit — 1869
Zion — White Gravel — (Scioto County)
Zion — Washington Circuit — 1872
Zion — Junction City — 1869

Zion — Walnut Circuit — 1872

Smaltz's Meeting house — Lancaster Circuit — 1841

Harmen's — Lancaster Circuit — 1842 (Could be
Pleasant Hill)

Shavely — Lancaster Circuit — 1841

Sennits — ?? Lancaster Circuit — 1842

Havensport — Lancaster Circuit — 1841

Compiled by REV. C. A. WALTER, *Historian*

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